Die Saturni, Apr. 6. 1645.

IT is *Decreed*, and *Ordained* by the reverend *Assembly of Divines* now assembled in *holy Convocation* at *Westminster*, that Dr. *Burges*, and Mr. *Edwards* doe returne thankes unto reverend young *MARTIN MAR-PRIEST*, the worthy Author of this *Treatise*, intituled, *The Arraignement of Persecution*, for his pious endeavours, and vigilant care he hath taken therein, at the divine entreaty of this *Synod*: And it is further *Ordained*, that they doe desire him to print and publish the said Treatise forthwith, and that it be commended to the people, as a *divine Hand-Muide* to the right understanding of the *Directory*: and that all Parsons, Vicars and Curates in the Kingdomes of *England*, *Scotland*, and the Dominion of *Wales*, be enjoyned to Reade the same distinctly, with a loud voice in their severall Churches and Chappells respectively, the next Lords *Day* after the receiving thereof, as they tender their respective benefit of the blessed Ordinance for Tythes, their severall Parsonages, Vicaradges, Places and Preferments. And that there shall be provided at the charge of every Parish or Chappelry in the Realmes of *England* and *Scotland*, and Dominion of *Wales*, one of the said Books divinely bound, and reverently Emboss'd with plates of Gold, and carefully to be kept with all reverence and sanctitie for the future edification of the Common People: And it is yet further Decreed & Ordained, that he shall have the like priviledge that others of the holy *Tribe* have had, That none shall presume to print or reprint the said Treatise, but whom he shall authorize under his own hand-writing, till this most *Holy Synod* shall take further Order: And that no person or persons shall presume to sell, barter, or any way spread & convey any Book or Copies of the said *Arraignment* without the Authority aforesaid, upon the forfeiting of all such Books or Copies: And that all and every person offending in any of these premises, to be lyable to such further punishment, as the hereticall contempt of such a divine Ordinance, in our new intended Synodicall *Inquisition* shall deserve.

Henry Robrough, Adoniram Byfeild, } *Scribes.*

I appoynt my *divine* Cozen MARTIN CLAW-CLERGY *Printer* to the *reverend Assembly of Divines*, and none else, to *Print this Treatise.*

Young *MARTIN MAR-PRIEST.*

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THE

Araignement

OF Mr.

PERSECUTION:

Presented to the

CONSIDERATION OF THE HOUSE OF COMMONS, and to all the COMMON PEOPLE of *England*

WHEREIN HE IS INDICTED, ARRAIGNED, CONVICTED, AND CONDEMNED of *enmity against God, and all Goodnesse, of Treasons, Rebellion, Bloodshed, &c.* and sent to the place of *Execution.*

In the prosecution whereof, the Jesuiticall *Designes, and* secret Encroachments *of his Defendants, Sir SYMON SYNOD, and the JOHN of all Sir JOHNS, Sir JONH PRESBITER, upon the Liberty of the Subject is detected, and laid open,*

By *reverend* Yongue MARTIN MAR-PREIST, Son to old MARTIN the Metrapolitane.

This is Licenced, and printed according to Holy Order, but not Entered into the Stationers Monopole.

Anglia MARTINIS discefavere tuis.

The Second *EDITION*, Enlarged and Corrected by the Authour.

EUROPE,

Printed by *MARTIN CLAWF-CLERGIE*, Printer to the *Reverend Assembly of Divines*, for BARTHOLMEW BANG-PREIST, and are to be sould at his Shop in *Toleration Street*, at the *Signe* of the *Subjects Liberty*, right opposite to *Persecuting Court.* 1645.

TO THE REVEREND AND LEARNED THE PROLOcutor, Assessors, the Commissioners of the Church of *Scotland*, and the rest of the venerable Assembly of Divines, now sitting in holy Convocation at *Westminster*.

Reverend Sirs,

According to my duty at your divine entreaty, I have reduced those pious instructions received from you, into such a pleasing forme, as I hope, shall not only affect, but abundantly edefie the people of this Kingdom under your most holy Jurisdiction: for considering your spiritual care over them, and how your time hath been taken up wholy in the procurement of that sacred Ordinance for Tythes, (wisely thought on before the Directory, for he is an Infidell and denyeth the faith, that doth not provide for his family) your late humble Advice digested into severall Assertions: your sore travell and paine you have daily ever since your holy Convocation undergone, to bring to birth his Holynesse, Sir JOHN PRESBYTER; and other your toylesome endeavours for the Honour of your holy cloth, I have therefore more willingly become your Jorneyman to ease your Burthen in this your toylesome time of Deformation; and having thus prepar'd my endeavours, fit for the publike view, I am emboldned to Dedicate them unto your divine protection, not doubting of the sacred imposition of your holy hands upon them, to fortifie them unto the people, as truly Presbyterean, that coming forth with your Classical Authority, they may obtaine a reverent estimation with them. And seeing I have made such a happy beginning, I doubt not of an answerable encouragement from you to proceed as I have begun, but a small matter will please MARTIN, if you sanctifie him with the Benedicite of a Cornelian Benefice of 400 l. per annum, to be publike Lecturer of the Church of *Pauls* London, to knocke downe the Anabaptists, Brownists, &c. with your thumping, bumping Presbyterean, Classicall CLUB, and that for his further encouragement therein, the said 400. pound per annum, be paid unto Reverend Dr. MARTIN quarterly, out of the Sequestered Rates of the *Deane*, and *Deane* and *Chapiter* of the said Church, that shall suffice pro tempore, and withall to gratifie him with the Deane of Pauls House together with all Out-lets, Easements (for Dr. *MARTIN* to doe his business) Commodities, Gardens and Appurtenances thereto belonging, in as ample manner, as the said Deane, *Dr. Steward*, or any other before him enjoyed the same, for and during the naturall life of him the said *Dr.* MAR-

TIN, *that's but a ſmall matter, it will become his* Worſhip *very well for the preſent, and afterwards you may doe, as it ſhall ſeem beſt to your divine wiſedomes according to his beſt deſervings therein; he is a ſingular man in ſuch a buſines, and wants nothing but* preferment; *you doe not thinke, neither doth it enter into your hearts, how* reverend Yongue MARTIN *can* thunder-thump *the* Pulpit, *O, hee can* ſtaer *moſt devoutly, raile and bawle moſt fervently, ſtorme moſt tempeſtiouſly, even till he* foame at 'mouth *moſt preciſelly; Oh how he can ſpetter't out! O how he can ſcratch his head for ſenſe,* Hem *and* Haw, *and at laſt divinely break forth (in ſoft oylie language)* Aw——Lard! *How long wilt thou* (Lawrd) *ſuffer theſe curſed* Anabaptiſts, *theſe wicked* Browniſts, *theſe blaſphemous Heretickes, theſe* profane *Schiſmaticker, theſe* damnable *Sectaries; theſe* Fire-brands of Hell, *theſe deſperate* Incendiaries, *that are the cauſe of our Warres and Diviſions in the Land? Whence are theſe Diſtractions? Who are the* Incendiaries *that have kindled and blowne this fire among us but theſe?* (Ephr. Pagit. Heresiogr. *Epiſt. Ded.*) *O* MARTIN *hath it at his fingers ends he's an* Univerſity man, *skild in the* Tongues and Sciences, and can ſophiſticate any Text, O hee is excellent at falſe Gloſſes, and Scholaſticke Interpretations, he can wreſt the Scriptures moſt neatly, *which way ſoever you will, whether from an* Epiſcopall, *to a* Presbyterian, from a Presbyterian (if need be) to an *Independent* conſtruction: he can amuze his hearers with *Hebrew, Greek* & *Latine* Phraſes, *he hath the moſt excellent Art of* Equivocation, *can* Lye, *and* Deſemble *moſt miſteriouſly, invent* Oaths *and* Covenants *for the Kingdome, diſpence with them when he pleaſes, ſweare and forſweare as the winde turnes, like a Godly* Presbyter, tell the people it is thus and thus in the Originall, for his own *ends*, though in his Conſcience, he knows it is otherwiſe: He can chop Logick, Rhetorize, cheat and delude them moſt eloquently to their faces, lead them into an endleſſe Meander of diſtinctions, intricate, various and contradictory *Comments, Gloſſes, Paraphraſes, Eccleſiaſtick Expoſitions, Opinions, Judgements, ſayings* and *gain-ſayings* of the Fathers, Author and Writers, both Antient and Modern, muſter up a Legion of Texts to no purpoſe, uſe a thouſand Circumventions, Windings and turnings, garniſh his Oratory with quaint Phraſes, nice, neate, new-minted words to enraviſh his hearers with wonderment, that it breake out with admiration, *Hee's an able learned man, a great Schollar!* hee can turne up his eyes, lift up his hands, weep, mourne, look with a rufull face, uſe ſweet and godly expreſſions, temper his words with nothing but Oyle, Butter and Honey, that his Auditors will cry out, *What a ſweet man is this!* Hee can cry out of the *Cauſe of God*, of the Lord Jeſus Chriſt, his Church, and theſe Three Kingdomes (*Marſh. Paneg. p.* 3.) tell his Excellency (his moſt honoured Lord) and all his reſolute Commanders, *their faces look like Lyons.* (Ibid. *pag.* 2.) All theſe, and a thouſand other cheats fit for all times, places and perſons hath MARTIN at command, an excellent man to make a Presbyter! *And O*

Bre-

Bretheren, *if* MARTIN *thus delude the people & thraſh thoſe Hereticks in hope, ſure* MARTIN *ſhall be partaker of his hope, you will not* muzle the oxe that treadeth out your corne; *no,* MARTIN *hath better eſteeme of the* Aſſembly, *he doth not once ſuppoſe, that like* Bell's *Aſſembly of Preiſts they'l devoure all themſelves, and leave nothing for* MARTIN, *but it is no matter,* MARTIN *will be content with hard meats rather then deſert the ſervice of ſuch an holy, ſuch a reverend Aſſembly, yea, ſuch a bottomleſſe* Quagmire *of* croaking skip-jacke Presbyters, *ſuch is his zeale and pious affection to the Cauſe, he is reſolved to worke with his owne hands, rather then be troubleſome: Thus committing his endeavoures to your* learned Conſultations, pious Debates, *and* ſacred Concluſions *he reſts in expectation of his Reward,*

Yours humbly devoated in all Synoddicall, Claſſicall, Conſiſtoreall, or Predicatory Function, till death us depart,

Yongue MARTIN MAR-PREIST,
Son to old MARTIN the Metrapolitane.

To his Freind the Authour upon his Booke.

'Twas boldly ventured to ſet upon
This foule blacke Feind, mad *PERSECUTION*,
Pluto's Grand Agent, whom the world beſide,
Durſt not but fawne upon, thou'ſt tane, and try'd:
Thy paines ſure have been great, to ſecke him out,
Thou haſt encompaſt *Europe* all about,
The *Scottiſh*, *Engliſh*, *Iriſh* Climates too,
Thou haſt trac'd 'ore, to ſee what things they doe:
What was the cauſe that ſo much blood was ſhed
In all thoſe places? Why States conquered,
And made a *Caos*? Why rents and ſad diviſions
In Kingdomes once made happy? now the viſions
Of woefull ruine; Spectacles for time,
To write deſtructions everlaſting line.
Thanke then Yongue *MARTIN* for his love and care,
T' impart to thee, who theſe proud actours are,

And

And let him have thy prayers, ſo thou ſhalt be,
As much belov'd of virteous men as he.

A. B.

To his legitimate Brother, Reverend young MARTIN MAR-PRIEST, *upon his Booke.*

HAſte *Clergy*, Haſte, or elſe you'l looſe the priſe,
For *Perſecution's* try'd, condemn'd, and dyes:
And *Martins* cry, ſent from the lower World,
Of all the Plagues that are amongſt us hurl'd,
By this black feind, have eccho'd to the ſkies,
And made the Stars up in combuſtion riſe:
Jove calls a Counſell in the *Lactean* Path,
Where hee and all the ſtarrs were fill'd with wrath;
There great *Alcides* ſnatch'd his club, and ſwore,
That he ſhould live to Tyrannize no more;
Apollo and his Siſter took their Quivers,
And vow'd they'd ſplit the Raſcalls heart in ſhivers:
There ſuch a Tumult was amongſt them all,
That ſtanding by, I thought the Heavens would fall.
Vulcan make haſte, for *Jove* thy bolts doth lack,
To thunder Vengeance on the Villaines back:
Mars drawes his ſword, and bids them ſend and ſpy
Out his abode, hee'd end him preſently:
The Stars conſented, and to find him out,
They bid ſwift *Hermes* range the World about,
Mercury returnes, and then they laughed all,
To ſee the Varlet turn'd Synodicall.
Whereat I (ſmiling) mus'd what was th'intent
Of *Mars* to make his beames benevolent,
I quickly found a Reaſon, for the ſtars
Made him their champion for to end theſe Wars.
And ſince the heavens have thus tane up the ſtrife,
Let men put up their Swords, they'l end his life.

Thy Celeſtiall Brother Chriſtopher Scale-skie,

Mathematician in chief to the Reverend

Aſſembly of Divines.

THE ARAIGNEMENT OF PERSECUTION.

A Certaine dreadfull, and severe Gentleman, by name *Gods-vengeance*, of the Towne of *Impartiality*, in the County of *Justi-judgement*, having a long time through the daily perswasions of his Kinsman, Mr. *Long-sufferance* (an honest peaceable Gentleman, unwilling his enemy should perish) forborne to proceed against the great Enemie and Incendiary of mankind, Mr. *Persecution*, according to his iniquity, at length taketh occasion at his Kinsmans abused patience, forthwith procures a Warrant from the Lord Chiefe Justice, *Peace-with-all-men*, for the Constable, Mr. *Reward-of-Tyranny*, to Attach him; who takes with him two approved men of the Parish, old Mr. *Woefull-experience*, and honest Mr. *Sound-judgement*; and making strict search and inquiry after him from Religion to Religion, found him at length amongst the Papists, under the name of Mr. *Spanish Inquisition*; but the subtill Fox no sooner perceived their *Authority*, but shrunke out of his Roman Papall Robe, and presently turned *Protestant*, clad with an English Episcopall habit, under the name of Mr. *High-Commission*, but Constable *Reward-of-Tyranny*, with old *Woefull-Experience*, and honest *Sound-judgement*, being aquainted with his tricks, made after him, whereat he cast off his *Lawne-sleeves*, *Hoode*, *Typpit*, &c. and forthwith, least all Trades should faile, became a zealous *Covenanter*, in the godly shape of a *Presbyter*, changing his name into *Classicall Presbytery* (a new cheat to cozen the world) and then Scholler-like, as if it had been for a goodly fat Benefice, in the twinkling of an eye jumpt out of *Scotland* into *England*, and turn'd a reverend *Synodean*, & suits'd with a Syllogisticall pair of Breeches (saving your presence) in *Bocardo*, and snatching a Rhetoricall Cassock, hee girt up his loines with a Sophisticall Girdle, and ran into the wildernes of *Tropes*, and *Figures*, and there they had lost him, had it not been for the *Spirits Teaching*, by whose direction they trac'd him through the various windings, subtile by-Pathes, secret tracts, and cunning Meanders, the evining wolves,

wild Boares and Beasts in the Forrest in the briery thickets of Rhetoricall Glosses, Sophistications, and Scholastick Interpretations had made, but being fit to lay hands on him, the cunning *Hocus Pocus* vanish'd out of their sight, and presently *takes Sanctuary*, for looking about for him, Behold, he was *doing his businesse* (Sr. *Reverence*) in the *Pulpit*, thumping it devoutly, and most furiously like the *Son of Thunder* he rail'd the *Anabaptists*, *Brownists*, &c. letting his *bolts* (which according to the *Proverbe* were *some shot*) fly at random against them: but thinking to apprehend him, he skipt from them, from *Pulpit* to *Pulpit*, from *Vniversity* to *Vniversity*, from *Colledge* to *Colledge*, even through all the *Pulpits*, *Vniversities*, and *Colledges* in *Christendome*, and then he hied him from *Parsonage* to *Parsonage*, where the *Persons Wives* had thought to have hi'd him amongst the *Heards* of *Tyth Pigges*, flocks of chickings, geese, &c. but that failing, he ran as if he had been wild through *Gleabe Land*, and skipt over into a *Tyth Cock*, and thought all had been *cock sure*; but perceiving they espy'd him, up starts the Fox, and presently fast by the *Synod* hee caught hold on the *Altar*, but fearing least he should be made a burnt Offering he vanished into 12. *Articles*, but that businesse not thriving, the next flight that was made of him, was in a petitionary garbe in the behalfe of the *London Ministers*: and a thousand other tricks, that I cannot reckon, he had; but one above all the rest I must not forget, which was the *master-peece* of all the rest, for to block up all passages, stop all mouthes, and fortifie himself round, he turn'd Reverend *Imprimatur*: and here the *pursuers* were at a stand, for all was as fast as the *Divell* and the *Presbyters* could make it, they sought to Authority to open the Presse, and still the *Presbyters* (as their custome is) were in the way, that nothing could be done: Well, no good was to be done in publick, they then goe to it privately, and to worke a deliverance, fell into dangerous labour, and at length brought forth the villane into the publike view, and notwithstanding all his tricks detected, apprehended, and carried him to Justice *Reason*, who having examined the *Malefactour*, sets downe his *Examination*, and binds over *God-vengeance* to prosecute the *Malefactor* at the next *Assizes*, and finding him not baylable, makes his *Mittimus* for the Constable to commit him to the Goale, there to be kept in safe custody without *Bayle* or *Mainprise*, till the next *Goale Delivery*.

Now for the better understanding of this *Arraignment*, this ensuing Catalogne of the Names of the severall Officers of the Court, is here annexed.

The *Court* of *Assizes* held at the *Arraignment* of *Persecution*. 1645.

{ Lord *Parliament*		} The Judge.
Justice { *Reason* / *Humanity* / *Conformity*		} Justices of the Peace.

Sir

Sir { *Charles-Royall-Prerogative.* / *Peter-Protestant.* / *John-Equity.* }
Mr. *Obedience.*
Clarke. *Cryer.*

{ The Kings Sergeant. / The Kings Attorney. / High-Sheriffe. / Under-Sherriffe. }

Mr. { *Soveraignty-of-Christ.* / *Power-of-Parliaments.* / *Unity-of-Kingdomes.* / *Nationall-Strength.* / *Setled-Peace.* / *Humane-Society.* / *United-Provinces.* / *Desolate Germany.* / *Blood-of-Princes.* / *Publike-Good.* / *Nationall-Wealth.* / *Civill-Government.* / *Domesticke-Miseries.* } Grand Inquest.

Mr. { *Creation.* / *Gospel.* / *Politick-power.* / *State-policy.* / *National-loyalty.* / *Liberty-of-Subject* } { *Innocent-Blood.* / *Good-Samaritan.* / *Truth-and-peace.* / *Orphan.* / *Light-of-nature.* / *Day-of-judgement.* } Jury of life and death.

{ *Mr.* PERSECUTION. } Prisoner.
{ *Mr. Gods-Vengeance.* } Prosecutour.

Gaffar { *Christian.* / *Martyrs.* / *Liberty-of-Conscience.* } Evidences.

Sir *Symon Synod*, and Sir *John Presbyter.* { Defendants.

A new Jury for life and death endeavoured by Sir *Symon Synod.*

Mr. { *Satan.* / *Antichrist.* / *Spanish-inquisition.* / *Counsell of Trent.* / *High-Commission.* / *Assembly of Divines.* } { *Rude Multitude.* / Sir *John Presbyter.* / *Scotch-government.* / *False-prophets.* / *Ecclesiastical Supremacy.* / *Pontificall Revenue.* } Sir *Symons Jury-men.*

THus (Reader) the *Court* being compleat, for thy more ſpeedy progreſſion through the matter intended, ſuppoſe the tranſaction of many paſſages in theſe *Aſſizes* here in this *Relation* omitted, as needleſſe the repetition; the *Eſſentialls* thereof being ſo tedious (to the impatient Reader, yet not unneceſſary and uſeleſſe (I hope) to the dilligent peruſer) for wherein without prejudice to our preſent matter, an omiſſion may be; my ſilence for formality ſake gives place to a ſuppoſition thereof, otherwiſe I ſhall tranſgreſſe upon the Readers patience. Thus then the *Grand Inqueſt* (the matter being thus far brought) fall into debate.

Mr. *Soveraignity of Chriſt.* Gentlemen, our *LORD* of Lords, and *KING* of Kings, whoſe Image and expreſſe Prerogative I am, hath by the price of his blood, conſtituted himſelf ſole *Head* & *King* for ever over the *Conſciences* of men, and therefore he chargeth his Houſholders, the *Kings* of the *Earth*, to let the *tares* and the *wheat* grow together in the *Feild* of the *world*, untill the *harveſt* the *Day of Judgement*, therefore this Maleſactour *Perſecution*, in my judgment, being in his *Inclinations* and *Actions*, altogether averſe thereto, is an *Arch-traitour* to the *Prerogative Royall* of *Jeſus Chriſt* over the *Conſciences* of men, and therefore Lawfully and Juſtly charged with this *Bill*.

Mr. *Power of Parliaments.* My Verdict (Mr. *Foreman*) is, That *Perſecution* for Conſcience is inconſiſtent with the *Soveraignty* of *Kingdomes*, for it divideth their *Powers* one againſt another, and in themſelves occaſioneth murmurings, grutchings, and repinings, which in time breake forth into Conſpiracies, Rebellions, Inſurrections, &c. as well to the prejudice of Soveraignity, as to the ruine of the Subject; and which is more, the tendency, operation, and end of perſecution, is to reduce the Power of Kingdoms and Parliaments from themſelves; into the hands and diſpoſall of the Pontificall Clergie, according to the deviliſh Decree of Pope *Paul* 4. *Con. Trent. lib.* 4. *p.* 409. So that there can be no ſecurity for the Power of Mageſtracy, where Eccleſiaſtick uſurpation is predominant; for the greater their Power is, the leſſe powerfull is Mageſtracy: wherefore I muſt needs conſent to the equity of this *Bill*.

Mr. *Unity of Kingdomes.* Mr. *Foreman*, ſhould I relate how through the deviliſh policy and cruelty of this *Perſecution for Conſcience*, I have been baniſhed from betwixt Kingdomes, States and Provinces, to their utter deſtruction in one anothers ruine, I ſhould be unhappily too troubleſome: wherefore in ſhort, my *Verdict* is concurrant with yours.

Mr. *National-ſtrength.* Mr. *Foreman*, I conceive that you cannot be inſenſible that the Nationall ſtrength of Kingdomes and People conſiſts in the generall peace, as ſeverall members wiſely compacted in the naturall skin of one politick body: wherefore, to foſter this *Maleſactor* amongſt a people, is to render the ſtrength of a Kingdome to ruine, for he is a conſtant ſower of diviſion,

ſion, emulation, hatred, &c. amongſt them: So that my *verdict* is not any ways diſſenting from your judgement.

Mr. *Setled-Peace.* Mr. *Foreman*, By reaſon of *Perſecution for Conſcience*, I can finde no abſolute acceptance in any Kingdome or Nation throughout Chriſtendome: For he ſo poyſoneth all Nationall Pacifications, Leagues and Covenants, that their peace changeth with their Religion; ſo that their peace cannot be truly ſetled, wherefore my *verdict* is concurrant.

Mr. *Humane Society.* Mr. *Foreman*, My *verdict* is, what by experience you have all found, that hehath not onely ſet Kingdoms at varience, but even father againſt ſon, and ſon againſt Father, one friend againſt another, and embrewes them in one anothers blood, to the deſtruction of all humane ſociety: wherefore, I conceive this Charge againſt him is according to equity.

Mr. *Blood of Princes.* Mr. *Foreman*, The blood of Kings, Rulers, and Governours; the Treaſons, Deſignes, and Conſpiracies againſt their perſons, whereof Hiſtory is full, and whereto our Age is not wanting, occaſioned by *Perſecution*, enforces my *verdict* in approbation of the *Byll* againſt him.

Mr. *United-provinces.* Mr. *Foreman*, Whoſoever readeth the Hiſtory of the *United Provinces*, and conſidereth their wonderfull preſervation, flouriſhing ſtate and proſperity they enjoy, notwithſtanding their waging of continuall warre with a forrein Enemy, may cleerly perceive, the great mercy of God upon a Nation and People, that in tender to the conciences one of another, exclude, baniſh, and extirpate *Perſecution* out of their Territories: wherefore I likewiſe conſent to the equity of the *Byll* given in againſt him.

Mr. *Deſolate Germany.* Mr. *Foreman*, Thoſe that doubt of the truth of this *Byll*, let them but looke upon the *Germane* Deſolations, depopulations, warre, famine and Peſtilence occaſioned through Papall ſupremacy over our conſciences, and he may receive full ſatisfaction of the equity of this *Byll*.

Mr. *Publike-good.* Mr. *Foreman*, that which is deſtructive to the publique good, is *Treaſonable*, and not to be ſuffered in a *Common-wealth*, becauſe it ſtriketh at the *Root* and *Foundation* of *Maziſtracy*, whoſe proper end is, that all may leade a *Quiet* and *peaceable* life under the publike *Protection*. But this Fellow, *Perſecution*, diverteth the publique good from the Generality to this or that *Sort*, to this or that *prevailing Faction*: ſo that where, or in what *State* ſoever he is *Predominate*, there is an impoſſibility of an equall enjoyment of the publike good, but even the better ſort, ſuch as ſtand for the good of others, as well as their owne, and have hazarded their lives for the publike good againſt the common *Enemy*, as *Anabaptiſts*, *Browniſts*, &c. are by him deprived of the publike *Liberty* and *Freedome* of the *Subject*, for which they have engaged *Eſtate* and *Life*. Therefore Mr. *Foreman*, my *verdict* upon the *Bill*, is *BILLA VERA*.

Nationall-wealth. Mr. *Foreman*, that which is the Ruine of Nationall

Wealth is destructive to the very *Being* and continuance of *Nations*, *Kingdomes*, and *States*: for it bringeth *Devastation* and *Depopulation* thereof, and so not to be suffered. But this *Persecution* for Conscience stirreth up *Warres* and *Bloodshed*, in *Nations*, *Kingdomes*, and *States*, which consumeth their *Wealth*, devoureth their *Fruit*, burneth and destroyeth their *Cities*, *Townes*, and *Villages*, and throweth all into a *Wilderneſſe*. Therefore Mr. *Foreman*, you have my consent to the verity of this *Bill*.

Foreman. Gentlemen, we have spent much time, and our *verdict* is expected, if you (12.) Mr. *Civill-Government*. and Mr. (13.) *Domiſtick Miſeries*, be agreed with us in your *verdict*, there remaineth nothing, but the endorsement hereof with *Billa vera*.

Ambo. Wee are agreed with you.

[This past, the *Grand Jury* give in their *Verdict* or *Inditement* endorsed with *Billa vera*, whereby the Malefactor Persecutition is made a lawfull prisoner, to be brought forth to the Barre, and to be put upon the Jury of life add death.]

Whereupon the *Clarke* (the mouth of the Court) commands the *Gvaler* to set forth *Persecution* to the Barre.

[*The* Goaler *sets forth* PERSECUTION *to the Barre.*]

The Indictment.

Clar. Persecution, *Hold up thy Hand, and heare thy* Indictment. Persecution, *Thou ſtandeſt Indicted in this* County *of* Juſt-Judgment, *by the name of* Persecution, *late of the Town of* Tyranny, *in the County of* Martyrdom, *by* Gods-Vengeance, *of the Towne of* Impartiallity, *in the County of* Juſt-Judgement, *That thou art an enemy to God and all goodneſſe, a Traytour to Kings and Princes, their Perſons, Crownes and Dignities, divider of them one against another, and of Kingdomes and people in themſelves, and that thou art guilty of the warre and bloodſhed at preſent in this Land, yea almoſt of all the blood of the whole earth, from the blood of Righteous* Abell, *unto the blood of theſe preſent times, contrary to the peace of our Soveraigne Lord the King, his Crowne and Dignity: How ſaiſt thou* Persecution, *art thou guilty of this Treaſon, Rebellion and bloodſhed in manner and forme thou ſtandeſt Indicted, or not guilty?*

Priſ. Not guilty.

Clar. By whom wilt thou be tryed?

Priſ. By God and my Countrey.

[Then an *Impannell* being returned, the *Clarke* ſaith,]

You good men that are Impannelled *between our Soveraigne Lord the King, and the Priſoner at the* Barre, *Anſwer to your Names at the firſt call, upon paine and perrill that may fall thereon.*

[They all anſwer to their names.]

Clar. Cryer, make Proclamation. *Criер.* O——yes—— If any man can inform my Lord the Kings Juſtices, the Kings Sergeant, or the Kings Attorney

Attorney before this Inqueſt be taken, between our Soveraign Lord the King, and the Priſoner at the Barre, let them come forth, and they ſhall be heard; for the priſoner ſtands at the Barre upon his deliverance.

Clar. You the Priſoner that is called to the Bar, theſe men which you have heard called, and perſonally appeare, ſhall paſſe between our Soveraigne Lord the King and you, upon tryall of your life & death, if you will *challenge* them, or any of them, you muſt ſpeake unto them or any of them as they come to the Book to be ſworne, before they be ſworne.

Priſoner. My Lord, let me humbly crave liberty to *Challenge* this Jury, who though my Lord in all probability they be honeſt Gentlemen, yet my breeding, education, nature and courſe of life is not ſo well known unto them, as unto divers other Gentlemen (of worth and quality) here preſent, indifferent men, of far more eſteem in the world, more able to diſcerne my cauſe, and the evidence mine accuſers ſhall bring: Beſides my Lord, theſe men of the *Jury* are men poſſeſt with an inveterate hatred and malice againſt me, and are parties in my *Indictment*; for together with the Grand Inqueſt, they conſpired together againſt me, and provoked *Gods-vengeance* to proſecute againſt me: now for me to be tryed by mine accuſers and mortall enemies, I hope your Lordſhip cannot conceive it equall or legall: wherefore my Lord, I beſeech you have mercy upon me, conſider the blood of the innocent, leaſt it be a prey to the malice of envy, and let more indifferent men be choſen.

Judge Perſecution, I much wonder at thy impudence, in excepting againſt ſuch a *Jury*, yet ſo far as in equity I may, I am willing for Juſtice ſake, to grant the utmoſt the Law affords.

Priſoner. I humbly thank your Lordſhip, the Lord bleſſe your Honour, and I beſeech your Honour for the aſſiſtance of Sir *Symon Synod*.

Judg. Well then, let Sir *Symon* be call'd into the Court.

Clark. Call Sir *Symon Synod*.

Crier. *Sir Symon Synod*, come into the Court.

Judg. Sir *Symon*, if you can further his Majeſties ſervice, in the propoſall of others in the roome of thoſe *Perſecution* doth except againſt to Mr. *Sherriffe* to be impannel'd, you are commanded.

Sir *Symon Synod*, *My* Lord, ſince it is your Lordſhips pleaſure with the conſent of this Honourable *Bench*, that I ſhall be ſerviceable to him,

I ſhall

I ſhall moſt willingly propoſe to his conſideration, perſons of ſufficient worth and eſtimation in the World, that are not prejudiciall to the perſon of the Priſoner, neither are parties in his accuſation, indifferent men, acquainted with the life and converſation, able to diſcerne the evidence, that ſhall be brought in againſt him, men whom I ſhall commend unto your Lordſhips acceptance for ſoundneſſe of judgement, and ſingular Piety in the cauſe of the Clergie, this being a matter which concernes them in an high nature: wherefore by your Lordſhips favour, I ſhall propoſe thoſe, (if no better can be procured) to wit, Mr. *Satan*, Mr. *Antichriſt*, Mr. *Spaniſh Inquiſition*, Mr. *Councell-of-Trent*, Mr. *High-Commiſſion*, Mr. *Aſſembly-of-Divines*, Mr. *Rude-Multitud*, Sir *John Presbyter*, mine only ſonne, Mr. *Scotch-Government*, Mr. *Falſe-Prophets*, Mr. *Eccleſiaſticall-Supremacy*, Mr. *Pontificall-Revenue*: Theſe never failed the deſignes of the *Clergy*, who in all Ages have *endeavoured the* Advancement of the Church of God, the *Tribe of Levi*: wherefore this being a Caſe that concernes their Advancement, which above all things in the world is to be endeavoured, I am emboldened to propound them unto Mr. *Sheriffe*, for the *Triall* of this *Priſoner*.

Judg. Sir *Simon*, this is a ſtrange *Jury* you propoſe.

Juſtice Reaſon. My *Lord*, it is according to the nature of the Clergie, *can you expect Grapes of Thornes, or Figges of Thiſtles?* if you ſhall but according to Reaſon, conſider of their *Waies* and *Pretences*, which indeed beare a ſpecious ſhew, you ſhall finde them no better then ravening *Woolves* in *Sheepes* Cloathing.

Juſt. Humanity. My *Lord*, it cannot ſtand with *Humanity*, much leſſe with *Legall Equity*, that a Caſe which concernes the *generall good of Man-kind* ſhould be referr'd to the *Verdict* of ſuch an humane *Jury*.

Kings Ser. My *Lord*, there be divers of them whom *Royall Prerogative* hath called in to his Aſſiſtance, and at this day I conceive, maketh uſe of them for the Eſtabliſhing the Liberty of the Subject, and the *Proteſtant Religion*, ſo that for my part I cannot ſee how all of them can be condemned.

Kings Attor. And My *Lord*, a great part of them are Props to the *Proteſtant Religion*.

Juſt. Reaſ. My *Lord*, what though *Royall Prerogative*, and the *Proteſtant Religion* ſhould be founded upon them? muſt they therefore be concluded Authentick? *non ſequitur*: and for the Liberty of the Subject, though they may be uſed as a Gloſſe, yet Reaſon will tell you, that they are as directly oppoſite to it, as the *Zenith* is to the *Antipodes*.

Judge. Sir *Simon*, I cannot in Equity permit ſuch unworthy Perſons to be on the *Jury*, only Mr. *Aſſembly of Divines*, Sir *John Presbyter*, and Mr. *Scotch-Government*, are commanded to attend the *Court*, for the ſervice of the *King*, if occaſion be.

then

Then the former Jury being sworne, &c. the Gaoler is commanded to set forth PERSECUTION *to the Barre.*

Clar. PERSECUTION, hold up thy hand: Looke upon him Masters of the Jury, hearken to his cause, You shall understand, that he stands indicted in the County of *Just-judgement*, by the name of PERSECUTION &c. Upon this Indictment he hath been Arraigned, and thereto pleaded *not Guilty*, and for his tryall hath put himselfe upon God and the Countrey, which Countrey are you: your *Charge* is to enquire whether hee be guilty of this Treason, Murder, &c. in manner and forme as he stands indicted, or not guilty: And heare your Evidence.

Crier. *If any man can give Evidence, or can say any thing against the Prisoner let him come forth, for the Prisoner stands upon his deliverance.*

Clar. call { *Gods-Vengeance.* / Gaffar *Christian.* / Gaffar *Martyrs.* / Gaffar *Lib. Cons.* } Crier. { *Gods-Vengeance.* / Gaffar *Christian.* / Gaffar *Martyrs* / Gaffar *Lib. Cons.* } Here.

Come forth & prosecute, or you forfeit your Recognizance.

I cannot get in my *Lord*, Sir *Symon* keeps me out. O murder, murder, my *Lord.*

Judge. What is the matter?

Lib. Cons. My Lord, Sir *Sir Symon Synod* is like to pull out my throat with the ravenous Clawes of an *Assembly*, and Mr. *Scotch-Government* was fit to stab me with his *Scotch dagger*, and the *John* of all Sr. *Johns*, Sr. *John Presbyter* with his *Classicall Club* would beat out my braines: For my Lord, they are affraid I should come into your Honours presence, least I should find entertainment in this Kingdome, and so Mr. *Pontificall-Revenue* turne Separate from the Church of *England.*

Crier. *Peace there, every man keepe silence upon paine of imprisonment: make way there for* Liberty-of-Conscience; Jemmy, *put up thy dagger*; Sir Symon *coe paire your nailes*; Sir John, *away with your Club, that* Liberty-of-Conscience *may come into the* Court.

The Witnesses being come in, they are sworne every one according to their knowledge, to give in a true Evidence for the King against the Prisoner at the Barre.

Clar. *Gods-Vengeance*, Stand up, what can you say for the King, against the Prisoner at the Bar?

GODS-VENGEANCE.

My Lord, I have from the beginning diligently observed the *Nature* and *inclination* of this Persecutour, to have been so averse to God

amongst *Societies* and people, have beene in direct Enmity to the end of Chists comming: for *he came not to destroy mens Lives, but to save them. Luke.9. 56. Joh. 3.17.* But this fellow PERSECUTION, destroyeth both Life Temporall and Spirituall: he wasteth mens *Estates*, the more Godly and upright they are, the more *cruell, raging* and *hatefull* hee is against them, he bringeth *Misery, Poverty* and *Beggery* on their Wives and Children: yea, my Lord, this *Savage Blood-thirsty* Wretch *Hangeth, Burneth, Stoneth, Tortureth, Saweth assunder, Casteth into the fiery* Furnace, *into the* Lyons Denne, *Teareth in pieces with* Wild Horses, *Plucketh out the eyes, Roasteth quick, Buryeth alive, Plucketh out the* Tongues, *Imprisoneth, Scourgeth, Revileth, Curseth, yea, with* Bell, Book, *and* Candle, *Belyeth, Cutteth the* Eares, *Slitteth the* Nose, *Manacles the* Hands, *Gaggeth the* Mouthes, *Whippeth, Pilloreth, Banisheth into remote Islands, makes them flie by whole Shipfulls into* Wilde Desarts, *Stigmatizeth some, and sometimes maketh such (so Stigmatized) when the wind turnes, to Stigmatize their friends with* Reproaches, Calumnies, Opression *of* Conscience, &c. *Deprives* them of the Communication of their Friends, of all *Reliefe*, of *Pen, Inke and Paper*, Seperates Man and Wife, Deprives Parents of their Children, and Children of their Parents, *Imprisoneth* men only *for the discharge of a good Conscience, Stoppeth Presses*, whereby men cannot make their just defence, Suffers nothing to be *Licensed, Printed, Preached*, or otherwise published, but what himselfe alloweth, and having thus bound the hands, and stopt the mouthes of all good men, then he comes forth in *Print* against them like an Armed man, and furiously assaults them, Exults and Exalts himself over them, *Feigneth* Arguments for them, and then like a Valiant Champion, gives them a conquering answere, and thus puts them to flight, and pursues them with Revilings, Scandalls, Forgeries, and Opprobrious Nick-names, as *Antinomians, Anabaptists, Brownists, Independants, Sabbatarians, Heretickes*, &c. Thus he dealeth with the Godly party: Yea, he forceth Millions to make *Ship-wrack of a good Conscience*, who for feare of such inhumanity, *deny the Lord that bought them*, to their finall condemnation. Oh! therefore (my Lord) if there be any Bowells of Mercy, any tender Compassion in You! Pitty the Destitute, the Afflicted, the tormented, who wander about in Sheep-skinnes, and in Goate-skinnes, in desarts and in mountaines, in dennes and in Caves of the Earth, of whom the world is not worthy.

Secondly, my Lord, he maketh a Nation guilty of all the righteous blood spilt upon the Earth, from the blood of *Abel* to the blood of *Zacharias*, and of all that are slayen upon the Earth, for it is all innocent blood that is shed in that case, purchased by the blood of Jesus Christ, who *came not to destroy, but to save mens lives*; and therefore would have all taught in all Nations, that all might be perswaded to the obedience of the Truth, that

all

all might be saved: Therefore to kill the unbeleever, as *Turke, Pagan, Jew, &c.* is to slay such as *Christ would have to live to repent*, which must needs be *Murder* in the highest *Nature*: *And cursed is he that shall slay an Innocent Person, and all the people shall say*, Amen, *Deut.* 29. 25. *The Land that sheddeth Innocent Blood, Innocent blood shall be upon it. Deut.* 19. 10. *and Innocent Blood the Lord will not pardon. 2 King.* 24.

Thirdly, my Lord, he occasioneth Treasons, Conspiracies, Rebellions, Warres, Forreigne and Domesticke, in all *Nations* and *Kingdomes* in the Earth. *He* divideth *Prince* against *Prince*, Kingdome against Kingdome, and Kingdomes in themselves, Breedeth and begetteth a Nationall hatred betwixt *Prince* and *People*, and amongst themselves: hee setteth Neighbour against Neighbour, yea, Father against Sonne, and Sonne against Father, hee breaketh the bonds of Peace and Friendship Nationall and Domesticke, Inrageth and filleth the whole Earth with Blood and Violence: for what, at this day is the reason the Protestants seek the Blood of the Papists? but because the Papists seeke theirs? they hate and persecute the Papists, because the Papists hate and persecute them: they would extirpate and roote out the Papists, because the Papists would doe the like to them. And on the other side, the Papists plot and conspire against the Protestants, because the Protestants will not suffer them to live amongst them, but *Banish, Imprison, Hang, Draw, Quarter, and set up the Limbes of some of them* (in open defiance to the God of heaven and earth) *upon the gates of the* ‖ *City*, who though unhappily they be found *Traitors* to the *Publique Peace and Politick Government*, yet Nature might teach them to bury their Limbs, *An Eye for an Eye, a Tooth for a Tooth, Blood for Blood*, saith God: but now Blood cannot satisfie Inhumane cruelty: If this be *Canonicall*, Let us have old *Tobits Apocrypha*, who hazarded his life to bury the dead.

‖ See *Ezra* 21. 23. where it is expressly forbidden.

Where two stand at Ennity, there must needs be Mastery, or else no safety: When one knoweth the other is his mortall Enemy, he will use all the Meanes, Strength and Pollicy that he can to subdue him. This enrageth to all manner of Tyranny and bloodshed, setteth one Kingdome against another, because each knoweth and taketh each other for his deadly Enemy: Their faith being built upon this *rotten* and *devouring* principe of *forcing the consciences one of another*. But if the Papist knew the Protestant, the Protestant the Papist, to love one another: and would not molest, or at least injure one another for their *Conscience*. But live peaceably and quietly one by another, bearing one with another, in all of all Religions: What man would lift up his hand against his Neighbour? This could not but conduce to a generall true setled *Peace*, to the whole World. And in a short time, the Enmity of Heart between the *Papist* and *Protestant*. &c. would be quite worne out: Why should we hate and destroy one another? are wee not all the Creatures

of one God? redeemed by one Lord *Jeſus Chriſt*? this ſhould provoke us to Love and Peace one towards another. If God have revealed more Light of the Goſpel to one then to another, ſhall the more knowing trample the ignorant under his feet? we ſhould carry our ſelves lovingly and meek one towards another, with *Patience perſwading and exhorting the contrary minded proving if at any time God will give their hearts*, by this meanes the great *Incendiary* of the World, *an inforced enraged Conſcience*, would be at reſt. What is more neere and deere then our *Conſciences*? if that be enraged who can appeaſe it? if that be ſatisfied, what Content, Joy or Peace like unto it? or what more mild, more Gentle or Loving? Therefore how tender ought we to be in Caſes of Conſcience? it is a *Lion* if enraged, a *Lamb* if appeaſed: it is all *Honey*, or all *Gall*, enraged it is like the *Wild Boare* of the *Forreſt*, pleaſed, it is like the *Dove* from the *Arke*: no greater Freinds no greater Foe.

It is better therefore for Kingdomes to ſet the *Conſcience* free, as in *Holland*, *Polonia*, *Tranſilvania*, &c. and be at Peace in themſelves, then to binde and enforce it and be Rent in themſelves with *Emulations*, *Heart-burnings*, *Conſpiracies*, *Rebellions*, &c. If this *Fiery Spirit* were allaied, *This ignorant Zeal of forcing all to beleive as wee beleive*, extinct: *Nationall Feares*, *Jelouſies*, *and Hatred* would ceaſe betwixt *Nation and Nation*, *people and people*: for as *this violent Implacable Spirit* ſuggeſteth *Feares* and *Jelouſies* betwixt one *Conſcience forcing* King and another: *Kingdom* and *Kingdom*: *Nation* and *Nation*: ſo it forceth them to draw their ſwords, and ſtand in continuall *Defiance* and *Defence* for feare of *mutuall Invaſion*. Yea under a falſe *Opinion of advancing Gods glory*; by forcing others to their faith, they *invade*, *aſſault and murder* one another, and yet both (deluded by the Seducer) thinke they doe God good ſervice, when alaſſe it is all innocent blood that is ſhed. What was the maine cauſe ſo many Nations have been rent and divided in themſelves, and one againſt another, and in their diviſions devoured one another of late dayes? What occaſioned the Revolt of the *Germane Princes*, from the *Houſe* of *Auſtria*, of the *Netherlands* from the King of *Spaine*, the *bloody Maſſacre* in *France*? And amongſt our ſelves, what occaſioned the *riſing* of the *Scots*, the *Rebellion* in *Ireland*, and thoſe *bloody diviſions* in *England*, but the diveliſh Spirit of binding the conſcience? One would compell the other to their Faith, and force them from their owne, and that will not be borne, they had rather die, then denie their faith; and therefore it is, that a conſiderable party rebelleth, and in that Rebellion wallow in one anothers blood, burne and deſtroy all before them, and yet both (as they ſuppoſe) fight *the Lords battell*, while indeed the Divell beareth the greateſt ſhare, whoſe ſervant they are in that Quarrell, one as well as the other. Doth not the Holy Ghoſt make it a ſpeciall Marke of Antichriſt to force *All*, *both great and ſmall*, &c. and is it not the cauſe of the *Womans flight* into the *Wil-*

derneſſe

derneſs from the preſence of the Dragon; the ſcattering of the Church into Deſarts and ſecret places; the Death of the two *Witneſſes*, and *wearing out of the Saints of the Moſt High*? How commeth the *Woman* on the *ſcarlet-coloured Beaſt drunke with the blood of the Saints, and with the blood of the Martyrs of Jeſus, and all the blood of the Earth to be found in her*, but by this diveliſh Spirit, even the *Spirit of Divells, which goeth forth unto the Kings of the Earth, and of the whole world to provoke them to warre againſt the Saints*; I meane, this *binding of conſcience*, and forceing conformity, though never ſo much againſt knowledge and perſwation of heart, which at this day is ſo hotly endeavoured, preached, and pleaded for by the proud *Prelaticall Presbyterie* of this Land, who by their ſubtile inſinuations, and ſecret deluſions endeavour the infuſion thereof into the hearts of their Rulers, and to beget it as a principle of faith in the multitude: Should they poſſeſſe a Parliament and Kingdome with this Spirit, that Parliament and Kingdome cannot expect Peace and ſafety to continue; the fire may be ſmothered for a time, but it will breake out at laſt, as this Kingdome hath already found by woefull experience, the blood of its Nobles and Commons, &c. whereof *my Lord*, this *Infernall Feind* (here araigned before your *Honour*, a Traitour to his Majeſties Crowne and Dignity, the Priviledges of Parliament, Rights, and Liberties of the Subject) is the cauſe: Yea *my Lord*, he is *Jack on both ſides*, it was he that occaſioned the feares and jealouſies betwixt his Majeſty and the two Houſes of Parliament, and unhappily drew them into the Feild of Blood; neither party would be oppreſſed in Conſcience, or deprived of their Religion; this was one halfe of the Quarrell, and publikely profeſſed the maine, though it may be *Ad ſtarchio* was the other halfe; and *my Lord*, hee ſeduced the King into the *North*, and provoked your *Lordſhip* unto *Armes*, and hath continued to this day firmly on both ſides, ſo that fall which ſide it will, he concludes to be *Conquerer*, and be eſtabliſhed abſolute *Monarch*, for he ſo deports himſelf betwixt you both, that both may perſecute, and hitherto hee hath too much prevailed with your *Lordſhip*: Therefore *my Lord*, if this *vile Incendiary* (here happily detected and *araigned*) be not cut off from betwixt you, there is no hopes of peace, till the ſword (and it may be famine, and Peſtilence too) wreſtle it out to a *Conqueſt* on one ſide; and when all is done, yet Peace will not, nor can poſſibly long endure; for where PERSECUTION is, there will be Heart-burnings, Envyings, Emulations, and Murmurings, which at length will break out into Commotions, Conſpiracies, Inſurrections and Rebellions. And thus my *Lord*, I give place to what ſhall be further evidenced by the *Witneſſes*.

Clar. GAFFAR *CHRISTIAN*, *ſtand up*, *what can you ſay for the King againſt the* Priſoner *at the* Barre.

CHRISTIAN.

My Lord, I have knowne this man by woefull Experience, well nigh 1644. yeers: and my brethren of old, the Prophets, bare witnesse against him unto the day of my *Nativity*, that he was in their times the most *Pestilent* Enemy to *Mankind*, to *God and all Goodnesse*, that ever was borne into the World: and my Lord, I am able to prove his continuance in that cursed *Condition* even unto this day: so that he hath lived and scaped the hands of Justice above 5660. yeares, and all his dayes hath been a Murderer *and* Butcher of good men, yet scarce any consider it.

Secondly, my Lord, this *Prisoner*, PERSECUTION for *Conscience, maketh the Gospel of none effect*, in stead of *Sincerity* he setteth up *Hypocricy*, in stead of the *Feare of God*, he setteth up *the terrour of men*: instead of the *Simplicity of the Word*, he setteth up the *Usurpation of the Sword*: for *my Lord*, the compelling of men against their *Consciences*, enforceth such *Inconveniences* and *Impieties* inevitably: Yea my Lord, of such a Devilish Spirit is this *Enemy* of, as he exalteth himselfe against the *Mercy of* God *in* Christ *toward the sonnes of men*, to the very prevention thereof to Multitudes, and the tumbling of them headlong without remorse to the Devill: for they that are blinde, they that are *Tares*, who knows but they may see, may become Wheate hereafter: but if they be cut off (as this mercilesse *Inhumane Miscreant useth*) for their blindnesse, how shall they see? for (*Isa.*38.19) *The Grave cannot praise thee, they that goe downe into the Pit cannot hope for thy Truth. Blasphemers* may hereafter become faithfull *Witnesses* of Christ, *Act.*3.3. *&* 9.5.6. *Idolaters*, true *Worshippers*, no people of God, the people of God, as the *Corinthians*, 1 *Cor.* 6.9. *and some come at* the *first, third, sixt, and some not till the eleventh houre*, *Matt.* 20.6. but should those that are in their sins till the Eleventh houre be cut off because *they came no sooner*: *they should have been prevented* from *conversion*, or *coming* at all, as godly King *Edward*, moved by his *bloody Bishops*, to the burning of a godly *Woman* called *Joan Butcher* (*Fox Act. Mon. pag.* 148. 4.) answered, *will you have me send her quick to the Divell in her errours.* This is the service this PERSECUTION doth, instead of building, he destroyeth, instead of saving, hee damneth, under the colours of Christ, hee fighteth for the Divell his Master.

Thirdly *my Lord*, his nature is at direct enmity against the very command Christ gave unto the Apostles in the *Generall Commission*: *Goe teach all Nations, &c. Mat.*28.19. where *teaching*, not *violent compulsion* is *constituted*, and *once for ever ordained* the meanes and only way for *conversion* to the *faith of Jesus* in *all Nations*: Now *compulsion* and *perswasion* all know are directly opposite, as much as to *will* and to *nill*; So that the command of the one by the Authority of the *Father, the Son, and the Spirit*, is a flat denyall of the other

other by the ſame Authority: For here (*ver.* 19. 20.) by full power of that Authority, *Teaching* is commanded; as, *teach all Nations*, &c. *teaching them to obſerve all things, what ever I have commanded*, &c. Therefore, *all violence*, as by *menaces, threates, impriſonments, bodily puniſhments, ſpoyling of goods*, and ſuch like *cruelties* of this *tyrant*, is condemned in all *Nations* as a *meanes for no Nation* in the Adminiſtration of the Goſpell.

Fourthly, my Lord, this *Adverſaries* practiſe, and the *Diſcipline* of this *old envious, Malignant wretch* here juſtly *araigned* before your *Honour*, is quite contrary to the Apoſtles in their Adminiſtration of the Goſpell; for they did never ſuggeſt, or ſtirre up any Prince, or Mageſtrate, (in whoſe hand is the *compulſive civill Power*,) to force ſuch by violence of penall Lawes, Edicts, Ordinances, Impriſonments, or the like, as would not ſubject unto their Goſpell: but on the contrary, gave up themſelves to *ſcourgings, impriſonments, ſtoning*, &c. which this *Enemy* occaſioned againſt them, for the promulgation thereof: And the worſt that they did, or were commanded to doe, to ſuch as would not receive the Goſpel, was but to *ſhake off the duſt from their feet*, *Matt.* 10.14. *Luke* 10.11. *Acts* 13.51. which was nothing ſo ill, as this *Feind's* fire and faggot, burning, hanging, ſtoning, ſcorging, impriſoning, &c. whoſe nature hath ever been, and is alwayes verſant in ſuch cruelties; and yet my Lord, *this ſpawne of Satan, this malicious Hypocrite*, doth all under the viſor of Religion, his woolfeiſh nature is never ſeen abroad, but in *ſheeps clothing*, *in nomine Domini* he perpetrates all his villany: So that *my Lord*, he is a moſt dangerous inveterate *Antichriſt*, and Arch-traytour to his Majeſty (the *KING of* Kings) his Royall Crowne and Dignity, and an invadour and deſtroyer of the juſt Liberties, the lives and fortunes of His Majeſties leige people.

Fiftly, *my Lord*, it is againſt the Law of Charity, *not to doe as we would be done unto*: Hee that hangs a *Jew*, becauſe he will not be a *Chriſtian*, would be loath a *Jew* ſhould reward him in the ſame kind, becauſe he will not be a *Jew*, though in equity he deſerve it, for *innocent blood* requireth *blood*. Yea *my Lord*, to force men and women againſt their conſciences, is worſe then to raviſh the bodies of women and Maides againſt their wills: Yea, it is beyond the *Turkiſh* cruelty, for though the *Turkes* force the bodies of Chriſtians and Strangers to ſlavery, yet they let their conſcience goe free: But our late Idol blood-ſucking Biſhops, and after them our ravenous *Presbyters*, as toward y *young Cubbs* forbeare not to force the Conſciences of their friends and neighbours, and impriſon them for walking after the light God hath given them: And *my Lord*, it is this *Malefactour* which rendreth them ſo guilty: Yea *my Lord*, this *Foule Spirit* breathed into them at their *Conſecration*, is not yet cast out of them. *which like a roaring Lion ſeeketh whom it may devoure*: So that if your *Lo dſhips* juſtice doe not ſpeedely interpoſe the *bloody reſolves* and

villanous

vill mous intents of our new upstart frisking *Presbyters*, we shall be all devoured by those greedy *Synodian Cormorants*, which if you suffer, *Woe* then to your *Lordship* in the *latter Day*, for be assured, that all the miseries, torture, and torments they inflict upon us, will not onely *rise* up in judgement against them, but even against your *Lordship*.

Sixtly *my Lord*, he usurpeth that to himselfe, which Christ hath referred to the *Last Day*, to wit, to judge them that reject him, for *John* 12. 47. 48. *If any man heare my words, and beleeve not, I judge him not, for I came not to judge the World, but to save the World: he that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him at the last day*, & 1 Cor. 4. 5. *Judge nothing before the time, until the Lord come*, and Mat. 7. 1, 2. *Judge not least yee be judged, for with what judgement yee judge, ye shall be judged*, &c. and to these adde. *Isa.* 11. 4. Therefore no man upon paine of judgement, must presume to judge any in respect of Christ or his words, but must referre it to the last day, whose word shall judge him, and not *Fire and Faggot, Hanging and Quartering, Imprisoning*, &c. such are incompetent Judges, for to this end Christ both died and revived, that hee might be Lord both of the dead and the living. *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling Blocke or an occasion of fall in his brothers way: for, Who art thou that judgest another mans servant? to his own master he standeth or falleth. Rom.* 14. 4. Wee are not equall Judges one over another in matters of Faith, *Who is it that shall condemne? it is Christ that dyed*; What is hee that shall dare to execute Vengeance for unbelief? *He that is innocent, let him throw the first stone.* The Assembly (surely) will not plead Innocence, and if not, why are they so hasty to throw? *Surely, Great is* Diana *of the Ephesians.* Yet Mr. *Calamy* a man but newly *Metamorphosed* by a figure which wee Rheioricians call METONOMIA BENIFICII from *Episcopality* to *Presbytery*: upon demand what they would doe with Anabaptists, Antinomians, &c. tells us, *That they will not meddle with their* Consciences, *but with their* Bodies *and* Estates. Truly if this be the drift, they are even *leapt out of the Frying-pan into the Fire.* If they be fallen, this is not to restore them with the Spirit of meeknesse. But *my Lord*, Justice upon this Malefactour would cure the Synodians of that Disease, for *Patience per force, is a Medicine for a madde Dog.* And thus my *Lord*, your Honour hath my Testimony of this Malefactour.

Clar. GAFFAR MARTYRS, What can you say for the King against the *Prisoner* at the Barre?

MARTYRS.

My Lord, Had not my *life been hid in Jesus Christ, who is God of the living,*

and

and not of the dead, for though dead in the grave, yet I live unto him, to be raised and revived at the *last Day*; or could the arme of flesh suppresse the *cry of blood*, my witnesse would have been disinabled: for this Malefactour *PERSECUTION* persecuted me even to the death; so that my voice is no other then the *cry of blood*, even of the Prophets and Martyrs of Jesus, that you heare: for *my Lord*, such hath been his cruelty to me, to suppresse my Testimony against him while I was living, that all the tortures and torments wit and malice could invent, he with his *blood-thirsty Clergy* devised against, and executed upon me, whereby I was most barberously murthered; so that *my Lord*, I have no other voice left me, then that of *blood, spilt for the Word of God, and the testimony of Jesus, crying with a loud voice, how long O Lord, holy and true dost thou not avenge our blood?* I could enlarge my self into a Sea of blood against him, discover him drunken with the blood of the Saints and Martyrs of Jesus: yea *my Lord*, Articles of all manner of impiety against God, and all goodnesse, Treasons, Rebellions, &c. I could exhibite against him, but my faithfull brother, that poore despised CHRISTIAN, hath most fully witnessed aboundantly against him: And there is yet another faithfull Witnesse to give in his *Evidence*, Gaffar *LIBERTY-OF-CONSCIENCE*, who I know, is throughly furnished with matters of highest concernment against him, to whose just Evidence I shall give place.

Clar. Gaffar *LIBERTY-OF-CONSCIENCE*, *what can you say for the King against the Prisoner at the Barre?*

Prisoner. *My Lord*, before he proceed, be pleased to heare the just exceptions, Sir *Symon Synod*, and Sir *John Presbyter*, after their so long and serious *consultation* have devised and contrived, why his Testimony should not be heard, as an unfit Witnesse in such a case as this.

Justice Read. *My Lord, if Baal be God, let him plead for himself.*

Judg. And reason good: For the judgement of this Court is not to be swayed by favour, affection, humour of multitudes, or the like, but by Reason and equity it self: Wherefore for the more free and full proceedings herein, this Court *Ordaineth* and *Proclaimeth* freedome for both sides, one as well as the other, whether *Presbyterian Tormentours*, or *Independent Sufferers*, to give in their grounds and reasons to the *Sentence* of this Court, whether LIBERTY-OF-CONSCIENCE be tollerable, and his Evidence to be received. Wherefore Sir *Symon*, if you have any thing why this mans *witnesse* may be disinabled, you have liberty to speak.

Sir SYMON SYNOD.

My Lord, *this fellow, Liberty-of-Conscience, is a Free-willer, a loose Libertine, one that opens a gate to all manner of Profanesses in what* Coun-

trey or State soever he gets entertainment, a man of all Religions and of no Religion, a compound of all heresies, schisme, and faction; a pestelent enemie to Nationall Conformity, our late Solemn League and Covenant, a Traitour to your late sacred and blessed Ordinance for Tythes, a worke of Superarrogation! a Confuter of the mighty Champions Mr. Prime, Edwards, &c. He is for no Reformation, but strives to frustrate all my endeavours, and the pious ends of the rest of my holy brethren of the Tribe of Levi, for the advancement of the Church of God: the Clergy of the land, with ecclesiasticall Revenue, and power coercive to curbe opposition, and for a Reformation to Presbyterian Government: yea, my Lord, this is he that would deface the Nationall Reformation of this Kingdome, so much endeavoured by your Lordship, even to open looseneſſe, every man to be of what Religion he list, every mechanick illiterate fellow to turne Preacher, and be as good as their Minister, no distinction made betwixt the Clergie and the Laity, our Canonicall Coates, Girdles, long Cloakes and black Gownes made a derision, a taunt, and a curse, as ominous as Lawne sleeves, and as hatefull as a Miter, our holy Tythes, as of Lambe, Pigge, Goose, &c. be turned into voluntary Contribution, oh inexpressible sacriledge! From the good will of the people, good Lord deliver us; or rather (to use the divine saying of our brother *Sedgwick*) I beseech Your Honours, leave Us not to the good will of the vulgar: Yea my Lord, the upper hand in publike Places (the Clergies delight) as, in streets, at feasts, &c. be neny'd us, the reverent estimation of our Coate be past either Cap, Congue, or Curtsey, no difference betwixt the black Cassock, and the Leathern Jacket, and all our goodly fat Benefices turn'd to the labour of our hands (alas my Lord, we were never brought up to labour, we cannot digge, and to begge we are asham'd) our delusions, false Glosses, Sophistications, and godly pretences be detected, and divulged, and so all things that are dainty and goodly to depart from us: alas, alas my Lord! this will undoe the Clergie quite, we may leave our Callings, and learne new Trades, if we turne Coblers, Tinkers and Weavers, we may chance get constant worke, if not, now and then a job of preaching amongst the people; Consider my Lord, it will put out the two eyes of the Kingdom: Much more I could say, but I shall give way to my Son Sir John, who by your Lordships favour, shall further informe this Court in the defence of this Prisoner.

Obadiah Sedgw. *Ser. before the Parl.*

Judg. Well Sir *Symon*, this being a businesse of high concernement, either what you or your Sir *John*, or what any man else can say in the behalfe of his Majesty concerning the Prisoner, this Court freely permitteth, yea commandeth Information thereof.

Clar. Call Sir *John Presbyter*, sonne to Sir *Symon*. *J. Reas.* Magus.

Crier. Sir *John Presbyter*, sonne to Sir *Symon*, come into the Court.

Judg. Sir *John*, your father hath informed us, that you have matter of exception against *Liberty of Conscience*, if you have, the mercy of the Court permitteth the Prisoner the benefit thereof.

Sir

Sir *John-PRESBYTER.*

My *Lord*, my Reaſons againſt *Liberty-of-Conſcience*, why both himſelf and his *Evidence* is to be rejected, are theſe.

1. Becauſe I ſuppoſe it muſt needs be granted, that the Mageſtrate is *cuſtos utriuſq; Tabulæ* (as is confeſſed by all Orthodox Divines) that the care of Religion belongs to him: And becauſe *Auſtin* and other Divines on *Pſal.* 2. 10, 11. and on *Deut.* 17. 19. give unto Mageſtrates that power. Ergo. Edwards *Antipat.* *pag.* 280.

[J. Reaſ. *States-men muſt weare bells about their necks, becauſe antient Divines ſay, Kings are but Pack-horſes to the Clergie.*]

2. Becauſe in this Kingdome, the Reformation in Worſhip, Government, &c. which ſhall be ſetled and eſtabliſhed by your Lordſhip, is judged and taken for granted by you to be according to the minde of Chriſt; elſe why hath your Lordſhip called ſo many able, godly, and learned Divines (of us) to conſult with for that purpoſe? and why elſe will you eſtabliſh it, if there be any other more agreeable to the Word? Ergo. *pag.* 281.

[J. Reaſ. *The Synod is guided by the Holy Ghoſt ſent in a Cloak-bagge from Scotland, as of old from* Rome *to the Councell of Trent.* Conc. Trent l. 6. p. 497.]

3. Becauſe it is againſt the ſolemne League and Covenant for Reformation, taken by the Parliament and Kingdome of *England* and *Scotland*, and ſo cannot be condiſcended to in *England* without the breach of that Oath and Covenant: So that all *Apologie* and motion for Tolleration comes too late, the doore is *ſhut* againſt it, the Kingdomes hands are bound, ſo that if a Tolleration were not in it ſelfe unlawfull, and againſt the duty of the Majeſtrate, yet now, becauſe of the Oath and Covenant, 'tis unlawfull; ſo that whatſoever might have been granted before, cannot be now, leaſt the Kingdom ſhould be guilty before God of Covenant-breaking. Ergo, *pag.* 282. & 283.

[J. Reaſ. *Becauſe the* Aſſembly *hath ſadled the Parliament, it is unlawfull for the* Presbyters *to goe afoote.* Ergo, *It is now too late for Mr.* Edwards, *and ſuch like of the Divine Tribe that have ſworne* Canonicall Obedience *to the Biſhops, to turne* Presbyters, *for though* Presbytrie *in it ſelf were lawfull, yet becauſe of their Oath, it is unlawfull, and cannot be condiſcended to, without the breach of the Oath, ſo that whatſoever they might have done before, they cannot now, leaſt they ſhould be guilty before God of Covenant breaking.* Ergo, *Tolleration was lawfull, and the duty of the Mageſtrate, when the power was in the hands of the Biſhops, but now the Presbyters are crowding into St.* Peter's *Chaire, the Parliament is bound to compell all men to the Decrees of the Aſſembly, as that impudent, and deſperate Incendiary Mr.* Edwards *boldly and openly affirmeth, an Aſſertion able to divide the Kingdome in twenty pieces.*]

4. Becauſe it is againſt the greateſt lights in the Church, both antient and moderne, as *Auguſtine, Ambroſe, Calvine, Phillip Melanction, Zanchius, Muſculus, Bullinger*, likewiſe the judgement of the Divines of *New England* are

against the Toleration of any Church Government and way but one; they will not suffer *Brownists*, *Anabaptists*, &c. Mr. *Cotten*, the greatest Divine in *New England*, and a pretious man, is against Toleration, and holds that men may be punished for their Consciences, as will appeare by his Letter to Mr. *Williams*. Ergo,

[J. Reas. *Presbyterian Government is unlawfull, because Mr.* Cotten *condemnes it in his Booke intituled,* The Keyes of the Kingdome of Heaven.]

pag. 289. 5. Because at this time for want of setled Government, people being left to so great liberty, multitudes are fallen, and doe daily to *Antinomianisme*, *Anabaptisme*, *Independancy*, yea to denie the *Immortallity of the soule*. Ergo,

[J. Reas. *One* Anabaptist, Independant, *or the like, that can render a Reason for what he holds, is better then seven* Presbyters *that conclude from such bald Premises, Pro.* 26.16.] [Here the Authour of that Booke, intituled *Mans Mortality*, desires Mr. *Edwards*, with those that are so invective against it in their Pulpits, that they would cease their railing at it there, and come forth in Print against it; for the thing being so rare, so little questioned, and the contrary so generally concluded, as a Principle of faith, any *bumbaste stuffe* will passe there for authentick with the people, without tryall, but if it be put forth to the publike view, it must expect an encounter by one or other, and therein the Authour of that Book observeth the policie of his Presbyterian Adversaries to maintaine their repute with the people, in being so hasty in the Pulpit, and so slow in the Presse.]

pag. ibid. 6. *Independents*, and all kind of *Sectaries*, as long as they have their liberty, snuffe up the wind, and will not hearken to any way whereby they may receive satisfaction; but if once the Magestrate declares, and by Lawes concludes one way of Church Worship, it may be they will heare reason. *Ergo*,

[J. Reas. *It seemes, the Presbyters till then can render them none, for the reason and force of that Argument lies in* take him Goaler. Ergo, *If once the Magestrate declares, and by Lawes concludes all the fat* Benefices *of the Kingdome upon* Independancie, *then it may be the* Presbyters *will heare reason, and turne* Independants.]

7. *Independancie* hath ever been from the first to the last, a Fountaine of pag. 394. evill, root of bitternesse, divisions, &c. as the Histories of the Anabaptists (the highest forme of *Independency*, and Church way) declare, in respect of the evills they fell into, and the mischiefes they brought upon *Germany*, and how God cursed and scattered them. Ergo,

[J. Reas. *If the King conquer, the Parliament will be Traytors to posterity by Chronicle: for who writes the Histories of the Anabaptists, but their Enemies?*]

pag. 297. 8. *My Lord*, because the Presbyterian way hath been countenanced from Heaven, and blessed from sorts of sects, &c. and that for almost an hundred yeares: Ergo,

[J. Reas.

[J. Reas. *Both Papall and Episcopall is better then Presbyterian, for they are, and have been more uniforme, and have continued many hundred yeares longer then Presbyterian, and were long before Presbyterie was thought on: for alas, it was but a shift at a pinch the Devill made, when neither of the other would serve his turn; and so came up Presbytrie, but what good the Divell will have on't I know not; for* who knowes the lucke of a louie Curre, he may preve a good Dogge?]

9. *My Lord*, If Toleration of Government though not of Doctrine should be granted, then the simple Anabaptists, and that simple sort called *Dippers* will come in too, saying, that Baptisme at such an age, and Baptizing in Rivers by *Dipping*, are but matters of order and time: Ergo, *pag.*302.

[J. Reas. *He that dissembleth hatred with lying lips, and hee that inventeth slander is a foole.* Pro. 10. 18.]

Wherefore I humbly beseech your *Lordship*, seriously to consider the depth of Satan in this designe, of Toleration, how this is now his last Plot and designe, and by it would undermine an Frustrate the whole worke of Reformation, 'tis his Master-peece for *England*. I am confident, if the *Devill* had his choice, whether the Hirarchie, Ceremonies, and Liturgie should be established in this Kingdome, or a Toleration granted, he would chuse and preferre a Toleration before them. *pag.*303. *pag.*304.

[J. Human. *That is of Presbyterian Compulsion, because Episcopall in* England *is worne out of Date: Mr.* Edwards *knows the Divell is not so simple, to chuse Hierarchie, Ceremonies, &c. where their deceit is detected, hated, and rejected, it seems hee's better acquainted with him then so, the next time he writes, wee shall have more of the Divells minde, but it is likely hee'll have finished his Designe first, and then it may be, Mr.* Edwards *will tell us, that the Divell is better perswaded of Presbytrie (his last shift) then ever he was of Episcopacie, hee will be so serviceable to him therein, for if* Mr. Edwards *and the Devill be not deceived, he intends with it to devoure, breake in pieces, and stampe the residue the Hirarchy hath left under his feet, so to weare out the Saints of the most High.*]

And thus *my Lord*, you have my Reasons, why this fellow *LIBERTY-OF-CONSCIENCE is* not to have admittance within the verge of this Kingdom, much lesse to enter thus into the bowels of this Court, to give in Evidence to be proceeded on upon the life and death of this holy man, Mr. *PERSECUTION.*

Lib. Conf. My Lord, Sir *John*'s a pritty forward child, that can prattle thus before he have his teeth, they say hee hath been breeding of teeth ever since the *Assembly* were in consultation; surely they'll be huge, long, boarish Tusks when they become out; should your Lordship but cause his mouth to be opened, you might see *great Iron Teeth* lie in his gummes, ready to *cut*, he wants nothing but a Parliament *Corrall* to whet them withall:

but *my Lord*, were he mine, I would break his Classicall jawes with an *Independant Hammer*, to prevent the growth of such teeth, for *Daniel* tells us the nature of *great iron Teeth*. Now whereas *my Lord*, hee excepteth against my witnesse, I humbly conceive, the equity of this Court cannot receive his exception against me in the justification of this Butcher and murtherer of good men, seeing himself is a mercilesse inhumane Butcher, the sonne of a Butcher, yea *my Lord*, his Grand-father and Great-grand-father were Butchers; for whereas *my Lord*, he hath acquired the name of Sir *John Presbyter*, in truth he is a Priest, the sonne of a Bishop, Grand-child to the Pope, and the Divell is his Great-Grand-father, all murtherers and Butchers of Gods people. Therefore *good my Lord*, let not mine *Evidence* be thus unjustly disinabled.

Judg. LIBERTY-OF-CONSCIENCE, you are sworne for the King, to give in your *Evidence* in his Majesties behalfe, against the Prisoner at the *Bar*, and the *challenge* against you, being such as may be dispens'd with, you are to proceed in your *Evidence*.

LIBERTY-OF-CONSCIENCE.

My Lord, To what the former *Evidence* have testified, I shall with brevity adde that this Malefactour PERSECUTION destroyeth the Innocent with the wicked, contrary to the command of Christ, *Mat.* 13.30. *let the Tares and the wheat grow together untill the harvest*, from which *Parable* appeareth, that the *Kingdome of heaven* or *Christs* Government over the whole world, doth strictly charge his *servants*, the Kings and Rulers of the Earth, (for *by Him Kings reigne*) to suffer *tares*; Turks, Jewes, Pagans, and Infidells, as well as Christians to *grow* or live together in the *Feild* of the *World*, their Dominions, untill the *Day of Harvest*, or desolution of all things, and not pluck them up, because they are *Tares*, *Turkes*, *Jewes*, *Pagans*, *&c.* least they pluck up such as may become as the *Pillars of Solomon* in the House of God, even glorious witnesses of Jesus Christ: What greater Rebellion therefore can there be by those *servants* to the *Housholder*, then to *pluck up the Tares from the wheat*? As their Office brings al under their Dominions, so it is to preserve all in their Dominions, that *tares* & *wheat*, infidell and beleever may *grow* and live peaceably together in civill cohabitation, commerce, &c. in their Dominions untill the *Harvest*, or end of all things, when the *Lord of the Harvest* shall *seperate the Tares from the Wheate*, with *come yee Blessed*, *goe yee cursed*, *&c.*

Secondly *my Lord*, he depriveth the *Jewes* (as much as in him lieth) of their deliverance according to the Covenant God made with their Fathers from this their Captivity, notwithstanding the wrath of the Lord threatned against them, that shall evill entreat them therein, *Zach.* 2.8. *Esai.* 54. 15. 17.

cap.

cap. 51.22.23. for *my Lord*, he hath made the name of a *Jew* as hatefull as *Judas*; yea, his nature is not to leave a man of them to piſſe againſt the wall. Now *my Lord*, though the *Jewes* are led captive by the *Gentiles* under the time of the *Goſpel*, and though the *naturall branches are broken off*, and the Heathen *grafted in*, yet ſtill *they are beloved for their Fathers ſakes*, *Rom.* 11.28. and are not to be perſecuted for their infidelity, for *he that toucheth them, toucheth the apple of Gods eye*: What though they are *ſtumbled? ſhall wee boaſt our ſelves againſt them?* God forbid; for *if wee that are wilde by nature, be graffed contrary to nature into the good Olive Tree, how much more ſhall they which are naturall branches be grafted into their owne Olive Tree againe?* Therefore the Apoſtle *would not have us ignorant of this Myſtery, that blindneſſe in part is happned to Iſrael untill the fulneſſe of the Gentiles be come in, and all Iſrael ſhall be ſaved*, *Rom.* 11.25.26. compared to *Iſa.* 49.22.23. *Deut.* 30.1,2,4,5. *Amos* 9.14. 15. Now what hindereth their ſalvation and deliverance ſo much as Perſecution, for they are even led captive by PERSECUTION, and made ſlaves to him even to this day? And how ſhall they believe, if they ſhall have no time given them to believe, this *diveliſh Spirit* gives them not a minite, he will not ſuffer a Jew to live amongſt the Chriſtians, or come neare him: what hopes then is there the Jewes ſhould be converted, where this Tyrant is in force? Shall wee that have received *vantage* by their *rejection*, thus recompence them with tyranny? our *Lord* whom they ſlew, would not have them ſlayen, but they are beloved of him, and himſelf will be their Deliverer, *Rom.* 11.26.27.28. yet this Incendiary hath cauſed our Kings, and our Rulers, our Biſhops and our Prieſts not to ſuffer a *Jew* by authority to live amongſt them; how then can we complaine of the vengeance that is at this time upon us and our children, that have been ſo cruell, ſo hateful, ſo bloody minded to them and their children? we have given them the cup *of trembling*, ſurely we muſt *taſt of the dreggs*: Hearken therefore no longer to thoſe which teach this bloody doctrine of perſecution, for neither they, their *preachings*, *faſtings*, *weepings*, *long Prayers*, &c. can deliver in the day of *diſtreſſe*, as long as ye perſecute: *Behold*, *yee faſt for ſtrife and debate, and to ſmite with the* Presbyterian *fiſt of wickedneſſe; but this is the Faſt which the Lord hath choſen, to undoe the heavy burthen, and to let the oppreſſed goe free, and that yee break every yoake.*

Thirdly *my Lord*, He is a murtherer of Kings and Princes, &c. for the murthering of *hereticke Princes* is the naturall brat of this diveliſh Spirit; for from this ground, *that the contrary-minded are to be forced*, the Papiſts juſtifie the murdering of *Hereticks*, making all *Hereticks* which ſeparate from them; for that Religion that is bottomed on this *principle*, that *all muſt be forced, will they, nill they*, where it cannot *force*, muſt murther: ſo cometh it to paſſe, ſo many Kings have been *murthered* by the Papiſts, becauſe caſting of the *Romiſh yoake*, they free themſelves from their power of forcing, therefore the

Papiſts

Papists to make good their coercive principle, betake themselves *privately to murther such Princes*, to prevent a countermanding power and keep all in their *Catholike subjection*; so that such as would have *all forced*, where they cannot *force*, is to be feared, will *privately murther*; Therefore it is dangerous for a King, *to trust his Person with such men*, for if the King should *change his Religion*, to one opposite to theirs, who knows, those men will not doe as their principle leads them, even *murther their Prince*; but on the contrary, that Religion that is grounded on the principle of *meeknesse, patience, and long-sufferance, instructing the contrary minded*; and utterly contesting against all *compulsion*, cannot in the least measure administer any feare or danger unto *Princes of their Persons*, be of what *Religion they will*, or be they of any *Religion*, or of no *Religion*, for *matter of violence* it is *all one* to the Spirit of meeknesse, for its nature is only to perswade, not to compell; if by faire meanes it cannot prevaile, it hath done, committing the issue to God.

Fourthly *my Lord*, He is an utter enemy to all spirituall knowledge, a hinderer of its encrease and growth; for no man knoweth but in part, and what wee know, wee receive it by degrees, now a little, and then a little; hee that knowes the most, was once as ignorant as he that knowes the least; may, is it not frequent amongst us, that the thing that we judged heresie, wee now beleeve is Orthodox; now can such thinke themselves were worthy to have been persecuted in, and for that their ignorance? they cannot sure be of that mind, such therefore cannot condemne, imprison, or hang the ignorant, or such as discover or oppose their ignorance, but in that they condemn themselves, sin against nature and their own knowledge: The *twelve at Ephesus* that had not so much as heard *whether there were a holy Ghost or no*, if they had been so evelly used by *Paul*, when he heard it, how should they speake with tongues, and have prophesied? yet wee see how common a thing it is, if wee know not, nor believe so much as the multitude knoweth or beleeveth, or the Doctrine of the *Presbyterian Church* requireth, we must be persecuted; and if our knowledge goe beyond them, that we protest against their errours, and labour to informe them better, we must tast of the same sauce too, so that wee must know nor beleeve neither more or lesse then they, but must beleeve just as they beleeve, or else be persecuted; as if a Statute should be enacted, that an *Image* should be made, and all that were higher or lower then the *Image* should be hanged: By this we may see, what an unreasonable thing it is evilly to entreat such as we judge ignorant and erroneous, or all to be erronious and heretically, that we understand not our selves: What shall we say then of such *Ministers*, that of rationall creatures would teach us to be thus unreasonable? *their end is destruction, their belly their God, they serve the* Parliament *but for their owne bellyes, and by good words and faire speeches deceive the simple*: These uphold the accursed Doctrine of *Persecution*, least liberty of

printing

printing, writing, teaching, should discover their deceipts, and they be disinherited of their *Fathers Inheritance*; their intents are plaine to him that hath but halfe an eye to see, they'l not doe much, only change the title, before it was *Episcopal Prelacy*, it shall be now but *Priestly* or *Presbyterian Prelacy*, so that, he that lives but a small time, shall surely see a *Presbyter* as fat as ever was a *Bishop*; those are enemies to all knowledge, that is either too short, or beyond their bellies, therefore is it, that all heads must be made even with the *Presbyters*, none *higher*, nor none *lower*, just as *tall*, and no *taller*, *hee that is too short must be stretched out, and he that is too long must be pared even*, least they should misse of their prayers, *give us this day, our daily Tithes*, that the *Germane proverbe* might be fulfilled, *phopben geizegkeite, Gottes barmchartzegkite, were bis in ebekeite*, the covetousnesse of the Priests, and the mercy of God endure for ever; I would exhort them to be otherwise minded, but that I know, *ventei non habet aures*, the belly hath no eares.

Pris. My Lord, *I beseechy ou heare me after this tedious accusation, it is false and malitious, as by sound reason, and Personages of Honour I shall clearly evidence: First* my Lord, *as for* GODS VENGEANCE *my* Prosecutour, *both the* Juries, *with divers others, together with the witnesses, enforced him to prosecute me, and I know not by what pretence they procured* GODS VENGEANCE *against me: for* my Lord, *I am innocent, and ever have been from my cradle from such and so heinous accusation, as is laid to my charge: And for that fellow, that pretends he hath knowne me since the coming of Christ, he is a man of no reputation, without habitation, a beggerly fellow, a runnagate, a loose fellow, he stayes in no place, keeps no hospitallity, blasphemeth that most divine, Leviticall, ever to be adored* Ordinance *for* Tythes, *and counteth it as an unholly thing, paies none where hee lives, but sharkes here and there, where he can shuffle in his head, runnes from house to house, to delude simple women, who are ever learning, and never learned, and whereas he saith, his name is CHRISTIAN, his name is not CHRISTIAN, neither is hee of the generation of Christianity, but a most factious dissembling Anabaptist, a Tub-preacher, and no Christian, as* Sir Symon, Sir John, *and divers others reverend, and honourable* persons *here present can witnesse: As for* Gaffar Martyrs, *he is* as a sounding brasse, and tinckling Cymball, who though he giveth up his body to be burnt, himself is but a castaway, *and this I am able to make good unto your* Honour, *by the most grave, and solid judgement of all the reverend Divines,* the Clergie of Christendome: *Therefore my Lord, it much mattereth not, what his Evidence is, it being but the malice of an Heriticke: And as for LIBERTY OF CONSCIENCE,* Sir Symon, *and that blessed babe, his Sonne* Sir John, *(sanctified from his mothers wombe, the* Synodean Whore of Babylon, *) hath informed your* Honour *of the unworthinesse of his witnesse.* My Lord, *I desire* Sir Symon *may speake in my defence.*

Sir *Symon.* My Lord, this gentleman here arraigned, is altogether inno-

cent from this accusation, I have had antient familiarity with him, a daily society hath past betwixt us, and I never could find any such thing in him, and my Lord, here is Mr. *Pontificall Revenue*, Mr. *Ecclesiasticall Supremacy*, Mr. *Nationall Conformity*, Mr. *Rude Multitude*, Mr. *Scotch Government*, and mine only Son, *Sir John Presbyter*, all to witnesse his innocency from this Accusation: And if your *Lordship* make any scruple hereof, that learned Gentleman, *Justice Conformity* of *Lincolnes Inne Esq.* can throughly resolve you, *both by Scripture Texts, Presidents of all sorts, and the constant interrupted practises, examples, of the most eminent Emperours, Princes, Councells, Parliaments*, &c.

Lib. Cons. My Lord, the *Defendant* smells of a *fat Benefice*; see, see, his pockets are full of *Presbyterian Steeples*, the *Spires* sticke under his *Girdle: ha, ha, hah*; instead of *Weather-cocks*, every *Spire* hath got a *Black Boxe* upon it, and in it the pure and immaculate *Ordinance for Tithes*, *Oblations*, &c. Sure shortly, instead of *Moses* and *Aaron*, and the *Two Tables*, we shall have Sir *Symon*, and Sir *John* holding the *late solemne League and Covenant*, and that demure, spotlesse, pritty, lovely, sacred, divine, devout, and holy *Ordinance for Tythes* (the *Two Tables* of our new *Presbyterian Gospell*) painted upon all the Churches in *England*. Oh brave Sir *Symon*, the *Bells* in your pocket chime *all-in*, while ours chime *all-out*: I pray you give us a *Funerall Homile* for your friend here, before he *depart*, here's *twenty shillings* for your paines, you know 'tis meriledge to bring downe the price, *As it was in the beginning, is now, and ever shall be, world without end.* Amen.

Crier. *Make way there for the Jurie.*

The Jurie withdraw, and thus fall into debate about their verdict.

Creation. Gentlemen, from the *Evidence* of the *Witnesses* against PERSECUTION, I clearely perceive, that he is of so divelish and unnaturall disposition, as is not computible with the workes of the Creation, all creatures of a kind associate, feed, and converse together, there is a publicke freedome of all kinds amongst themselves, the *Oxe*, the *Asse*, the *Sheep*, and all sorts of *Cattell*; the *Dove*, the *Sparrow*, and all kinds of Birds have a State harmony, a publike Toleration, generall Concord and unity among themselves in their severall kindes: but this *Malefactour* as from the *Witnesses* is evident, unnaturalizes *man-kind* above all kinds of Creatures, that where he rules, no peace publike, or private; no freedome, rights, or liberty either civil or spirituall no society, cohabitation, or concord Nationall nor Domesticke can possibly be amongst men, but *envying, hatred, emulation, banishment*, &c. Wherefore, from the consideration hereof, and of what the witnesses have given in, to me he appeareth *guilty*, what say you Mr. *Gospel*?

Gosp. Mr. *Foreman*, Whereas it is by Sir *John* and such like urged, that the Kings of the *Gentiles* have equall power with the Kings of *Israel* of old: understand, that their supremacy was but for a time, *untill Shiloh came*, and no longer,

longer, *to whom then the gathering of the people ſhould be*; *he came to take away the Firſt, that he might eſtabliſh the Second, being made Mediatour of a better Covenant, eſtabliſhed on better promiſes, the* forgiveneſſe of ſinnes, and the guift of eternall life: *But he that deſpiſed* Moſes *Laws, dyed without mercy under two or three witneſſes.* The old Covenant was over the *Old man*, and it's condemnation or puniſhment was over the *Old man*, to wit, this corruptible fallen State of Mortallity, and therefore they executed death upon the tranſgreſſors thereof. The *New Covenant* is over the *New man*, to wit, the *Spirit* that ſhall be raiſed out of this corruptable at the *Reſurrection*; therefore hath it the promiſe of *forgiveneſſe of ſinnes*, and *eternall life*; the penalty of that temporall death, the death of the *Old* or *earthly man* in this life; the penalty of this, *everlaſting death*, the death of the New or *ſpirituall man* in the life to come; wee are *New Creatures* or *New men* now but by faith, not actuall till the Reſurrection, wee are to liveas if we were raiſed againe, for the condition of the *Goſpel* is not to us, as the condition of *Innocency* was to *Adam*, a Condition in this preſent State of this preſent State, as his was to him, to wit, the Condition of immortallity in immortallity; but ours a condition in preſent mortallity of future immortality: ſo is it, that *mortallity being ſwallowed up of life*, we are preſently under the end of its condition, *Salvation*, or *Condemnation*. Therefore as the Reſurrection cannot poſſibly be but by Chriſt, ſo the penalty cannot poſſibly be by other; it is out of the Sphear of this world, therefore out of the power of the Princes of this world, as they cannot be *Mediators of the New Teſtament*, ſo they cannot be punniſhers therein; Therefore to puniſh the Offenders therein, is to attempt the *Throne* of *Chriſt*, and uſurpe (as much as in them lieth) his *Mediatorſhip*: Therefore hath he referred the contemners of his Goſpell untill the *Judgement* of the *Laſt day*. And for that in *Iſai.* 49.23. *And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers*: it is a Propheſie of the deliverance of the *Jewes* from their *Captivity*, to whom *Kings* and *Queens* ſhall be aſſiſtant in their return to the *Land* of their *Forefathers*, as *ver.* 19.22,23.26. &c. witneſſe.

Politick Power. Mr. Foreman, *Salus Populi*, the ſafety of the people, is the *Soveraigne Law*, or fundamentall conſtitution of Civill Government; therefore though Mageſtracy hath been corrupted & abuſed, (as appeareth by our *Evidence*) to the terrour of the moſt vertuous, conſcientious, well-minded men, and the maintenance and protection of the wicked; ſo that it hath been perverted from the generall good, if all ſorts, *ſects*, *and ſocieties* of people, unto this or that *ſort* or *ſect*; yet this evill in Mageſtracy is to be cut off, *ne pars ſincera trahatur*. And Mr. *Foreman*, it appeares by our *Evidence*, that PERSECUTION is the originall of the diſeaſe, therefore to be cut off, leaſt the whole *politique body* periſh: for where *Perſecution* is, what *diſſentions*, *mutinies*, *tumults*, *inſurrections*, *uproares*, and *diviſions*; what *con-*

ſpiracies, Treaſons and *Rebellions*; what *blood-ſhed, cruelty, and inhumanity* hath been by our *Evidence* declared, the which by our owne experience we find verefied in divers *Kingdomes, States, and Provinces*: for doe we not ſee, betwixt the *Catholike cauſe* and the *True Proteſtant Religion* (ſo call'd) the *Chriſtian world is embrued with blood*, deſtroying and devouring one another: the daſhing of thoſe two imperious, ambitious, inſolent Religions, the *Papall* and *Proteſtant together*, beſides what it hath done to the *Houſe* of *Auſtrea*, &c. hath ſplit the *Dominions* of this *politique body* aſſunder, that they wallow in one anothers vitall blood, *burning, deſtroying*, and *ruinating* all before them; how many *Townes, Villages*, and *ſumptuous buildings* have been burnt? what *Tillage* and *Medowes* laid waſt, and how many *thouſands of innocent ſoules* have been *ſlayen* in *Ireland* contrary to the end and foundation of *politicke Government*? and doth not *England* taſt *even the dregges of this Cup, yea ſwallow it downe with greedineſſe, that we are even drunke with one anothers blood, enraged with madneſſe, crueltie*, &c. without all hopes of peace till one of theſe *perſecuting Religions* have devoured the other.

Mr. *State-Policie.* Mr. *Foreman*, though from *Rome*, the ſpirit of *Perſecution* is conveyed into moſt ſects of *Religion*, and is daily found to the ſhame of *Religion* among ſuch as are or would be counted *religious*, and moſt *States*, and *Kingdomes* being rent with ſuch *perſecuting Religions*, therefore the *Kingdoms of Chriſtendome* have judged the Toleration of divers *Sects* inconſiſtent with *State-Policie*; yet *Politicians*, would they conſider, need not in curing one miſchief, run upon a greater; for ſuch good and wholſome meanes might be provided, as in a ſmall time this *violent ſpirit* might be worne out, the next *generation* be of a better temper, and at length *Perſecution* to be as rare as now common, and a more placable peaceable ſpirit conſiliated among the generalitie of men: And ſeeing this impatient, violent, ambitious ſpirit is ſo dangerous to civill Societies, their friendſhip & unity, ſo deſtructive to publike peace and ſafety: It is therefore neceſſary, that Kings and all Governours, whoſe Office is, *that all may lead a peaceable and quiet life under them*, ſhould in policy to the generall good ſee to the ſecuring of their *Dominions* from this factious ſpirit, by ſuch wholſome ſtrict lawes as may beſt conduce to the ſuppreſſion thereof, as of *Treaſon, Rebellion*, or the like; for all are *Traytors* and *Rebells* in their hearts to the publike peace, and generall good of humane Societies, *ſalus populi, the peoples ſafety* (which our State counteth the *ſupreame Law*) which are of a perſecuring ſpirit; for it is in direct oppoſition to that Law; And who more guilty then the *Papiſt* and the *Proteſtant*, when one is too mighty for the other, the Papiſt ſtronger then the *Proteſtant*, the Proteſtant ſtronger then the *Papiſt*, the ſtronger is ſo ambitious and fiery zealous for his owne cauſe, eſpecially the Papiſt, that one place is too hot for them both, and the Proteſtant, as he is a perſecutor of the Papiſt, ſo as well as the Papiſt, is he a

Perſecutour

Persecutor of *Anabaptists*, *Brownists*, *Antinomians*, *Independants*, &c. but they persecute none, but seek the generall good, peace, and safety of all *Sorts*, *Sects*, and *Societies* of people, yea even of their Enemies, so that as Papists are Enemies and Traitors to the safety of all *Sorts*, *Sects*, and *Societies*, so are the Protestants, considered in this persecuting capacity, both persecuting; therefore in this sense their *Religions* are both *Trayterous*, *Desperate*, and *Dangerous* to the *Publike good*: Therefore it ought to be the care of those Kingdomes and States where those persecuting Religions are, to purge those Religions of this *malignant persecuting spirit*, this *trayterous disposition*, for Religions may be absolute, yea the Protestant more truly Protestants, if cured of this pestelentiall *disease* of *Persecution*, for indeed *persecution is no part of Religion*, but a meer spirit of *Treason* insensibly insinuated, and distil'd into Religions by *Popes*, *Bishops* and *Priests*; so that ignorantly, the members of those Religions are made *Traytors* to their *owne Rights and Liberties*, and so enslaved to the *trayterous designes of the Clergie*, the very root of Treason; for indeed the Teachers of *Persecution* are the *Archest Jesuiticall Traytors of all*, whether *Papist*, *Protestant*, &c. such as Mr. *Edwards*, who most impudently and trayterously saith in his *Antipologie*, *that the Parliament is bound in duty, to compell all men to the Decrees of the Assembly.*

Mr. *Polit. Power.* Mr. *State-Policy*, *I commend your policy herein, for indeed Mr.* Edwards *in so saying, is a Traytour to politique power: But I pray you proceed.*

Mr. State-Policie. *Well then, as all are borne subjects to their Kings, so are Kings to see, that all may have their Birth-right*, Liberty, *and Privileage of Subjects, that all may be kept in the* generall Bond of PEACE, *of what sort or sect soever*, for as *Lucius Lavinius* said to King *James*, all the different members being wrapt up in the skinne of one constitution, need no stronge obligement, to uphold the whole, then their owne interest: *Therefore were devouring principles of persecution weeded out from betwixt all Religions, that they might all enjoy their publike safety to the generall enlargement and strengthning of politick power, for the strength of the King lies in the multitude of people, so that it is most consonant to State policy to include all, rather then deprive any of publike protection.*

Mr. *Nationall-Loyalty.* Mr. *Foreman*, this is *matter of great weight*, that we have in hand, therefore *not slightly, but seriously to be weighed, and deliberately examined* both from our own knowledge and experience, as from the just Evidence given in by the Witnesses, (for I conceive, this Prisoner is antiently knowne to us all) that wee may be better enabled

to give in our *verdict*, wherefore having ſomething to ſay of antient experience, I ſhall firſt deſire Mr. *State-Policie*, ſince he hath given us an hint of wholeſome meanes that might be uſed, to prevent and ſuppreſſe this turbulent rebellious Spirit of *Perſecution*, that he would declare what further hee hath in his thoughts thereon.

Mr. *State-Pol.* That which in it ſelfe is wicked, neither honourable to God, allowed by him, nor profitable to man, but dangerous and deſtructive to common ſafety and peace, falleth under the *Sword* of the Mageſtracy, and the Mageſtrate may lawfully uſe ſuch meanes as ſhall beſt ſecure the publike peace from the evill thereof: Now ſince the generality of the people are poſſeſſed with this *evill ſpirit*, infuſed, nouriſhed, and preſerved in their hearts by *Popes*, *Biſhops*, *Prieſts*, and (at preſent in the Land) by the *trayterous Synod*, called the *Aſſembly of Divines*, who labour with might and maine to eſtabliſh and ſettle this trayterous *ſpirit* in the land; and further, ſince all by compulſion are to be forced to the Civill peace, and publike unity, and all are to be defended and preſerved under the publike freedome, one as well as another; therefore to this end the Mageſtrate ought to bind all Religions that no Religion have power over other, that all in the Generall have Toleration, and none in particular be offenſive; for the *Papiſt* may be a *Papiſt*, the *Proteſtant* a *Proteſtant* without the power of Compulſion, the deprivation thereof is no wayes injurious to their Religion; as a man that hath a wen, or a bunch that growes upon any member, may be a perfect man, and that a perfect member without it: Therefore to this end a National Covenant would not be inconſiderable, to engage all in this publike freedome, that as all ſhould be ſharers in it, ſo all ſhould be defenders of it. That no *Proteſtant Miniſter* or others ſhould teach privately or publikely, either by *preaching*, *writing*, or *conference* any thing contradictory or diſtructive thereto. That no man upbraid, reproach ſcoffe, deride, threaten, or doe any violence to any for his Religion, *and ſuch like*: And that this be continued from *Generation* to *Generation* under ſuch and ſuch penalties as the *State* ſhall thinke fit; ſo that in a ſmall time, if the Governours would hearken to the feare of the Lord, this oppreſſion of conſcience, which is now made *State Policie* (condemned by the God of mercy, and all mercifull men) would waxe out of date, and be caſt out as abominable to God, and deſtructive to mankind: Then their feares and jealouſies one of another, which puts them in a continuall poſture of war both offenſive and defenſive, would be at an end; their Controverſies would be of an other kind, faire and equall Diſputes, and it is better and far cheaper to provide words for Argumentation, then Inſtruments of warre for blowes and bloodſhed, and would conduce I am ſure more to the common good & ſafety: the one doth encreaſe knowledge, the other nothing but rage and revenge; by reaſoning, thoſe that are ignorant would ſhortly ſee, how they and their

Fore-

Forefathers have been cheated of the *Tenth* of their encrease, fool'd, and nurs'd up in blindnesse by *Bishops*, *Priests*, &c. meerly to uphold their greatnesse, stuffe and cram their ungodly guts, that it is become a Proverbe, *as fat as a Bishop*, and how soone, if *PERSECUTION* be acquitted, it may be verified on the *Presbyters*, I leave that to the issue, only I wish the people to try things themselves, and not trust too much to their *Lipps*, for their *Lippes* are *Cozen Germane* to their *Teeth*, and this is most certain, they all *speake through the Teeth*.

Mr. *Nation. Loyal.* Mr. *Foreman*, according to the *Evidence* wee have received, and result of our consultation hitherto, he is guilty *ipso facto* of what is laid to his charge; and for mine owne part, I know that *Toleration* is not against *Nationall Loyalty*, but may well stand with *Nationall peace*, as by divers antient and moderne Examples I can make it appeare, *Abraham* lived among the *Cannanites* and *Perizzites*, *Gen.* 13.7. & 16.3. againe he sojourneth in *Egypt*, *Gen.* 12.10. after in *Gerar*, where King *Abimilech* bid him dwell where it pleased him, *cap.* 20. & 21.23.24. afterwards among the *Hittites*, *ca.* 23. *Lot* lived in *Sodom*, *Isaack* also dwelt in *Gerar*, yet contrary to the King and his Subjects *cap.* 20. *Jacob* lived 20. yeers with his Uncle *Laban* in one house, yet different in Religion, *Gen.* 31.30.33. the Children of *Israel* lived 430. years in *Egypt*, *Exod.* 13.40. afterwards were carried away to *Babylon*, where they remained 70. yeers, all which times they differed in Religion, yet no danger to the State: *Samson* lived among the *Philistines*, *Lot* in the Land of *Uz*, yet their Religion though different was not disturbant to the State: And in the time of Christ, when *Israel* was captive to the *Romanes*, lived divers *Sects* of Religious *Herodians*, *Scribes*, and *Pharises*, *Sadduces* and *Libertines*, such as denied the Resurrection, and *Samaritanes* the common Religion of the *Jewes*, the *Christian* and *Apostolicke* Religion, all which differed from the common Religion of the State; which in all probability was the *worship of Diana*, *whom all the world almost then worshipped*, *Act.* 19.20. yet all these lived under the Government of *Cæsar*, not any wayes injurious to his Crowne and Dignity, or disturbant to the peace of his Government: but when *Persecution* arose, then the State was troubled by *tumults*, *uproares*, &c. And how doth *Toleration* injure the State of *Holland*, *Poland*, *Transilvania*, &c. their *Weales*, *States*, and *Cities* are well and peaceably governed, divers Religions are in their Provinces, yet all have one harmony in matters of State, all united and engaged in the generall safety, peace, and tranquillity of their severall Kingdomes, States, and Provinces, wherein they so freely enjoy their severall safeties, protection and freedomes.

Mr *Liberty-of-Subject*. Mr. *Foreman*, besides what I have received from the Witnesses, of my own experience I know, that if PERSECUTION be not executed, the *Liberty of the Subject* (now in controversie) cannot be setled in this Land; for the *Anabaptists*, *Brownists*, *Independants*, &c. true and faithfull

Subjects

Subjects to the State, that ſtood to the *publike cauſe*, when the *Prieſts* and ſuch like *ſcurrelous vermine*, durſt ſcarce be ſeen it it, but *Jeſuitically* carried themſelves in an equall ballance betwixt both, that though the King had conquered, yet moſt of them would have kept their *Benefices*, a *wiſe generation*! I ſay, theſe more *noble ſpirited men*, that freely ſpend their lives, fortunes, and eſtates for the *Liberty of the Subject*, and that from the moſt noble and rational principle, *the Common Good*, and not for *ſelfe-reſpect*, neither thoſe of them which ſurvive, nor the ſucceeders in their faith ſhall enjoy this *Liberty*, their juſt *Birth-right*, but be wholly deprived thereof, and the purchaſe of their *Blood* be ceaſ'd and devoured by thoſe *Presbyterian Horſe-leeches*, and confined to ſuch *blood-thirſty Cattell*, which is directly oppoſite to the *juſt liberty of the Subject*.

Mr. *Compaſ. Sam.* Mr. Foreman, *I have beheld the innocency of their intentions, and honeſty of their lives*, (to wit of Anabaptiſts, Browniſts, &c.) *their affections to the Common-wealth, their forwardnes of aſſiſtance in purſe and perſon, knowing their Meetings to be ſo innocent, ſo far from confedracy or counterplots* (pag. 3.) *and yet their perſons ſo hated, contemned, and belyed, ſuch wounds made upon their conſciences, that my heart aboundeth with griefe, that their miſery ſhould be thus paſſed by, their wounds ſo wide and deepe, and no oyle of mercy powred in: ſo that me thinkes, every man is bound in conſcience, to ſpeake and doe what he can in the behalf of ſuch an harmleſſe people as theſe*: (pag. 4.) Therefore, Mr. *Foreman*, being privy to the truth of the Evidence againſt PERSECUTION, the ſole cauſer of their wounds and miſerie, I conclude him, *an enemie againſt God and all goodneſſe*, &c. and that he is guilty of the *Indictment*.

Mr. *Truth-and-Peace*. Mr. *Foreman*, much I could ſay againſt the Priſoner, to witneſſe the verity of the *Indictment*, but for brevity ſake I ſhall referre you to the diſcovery, I have made of his *Impiety*, *Treaſon*, *Blood-ſhed*, &c. in that Booke intituled, *The bloody Tenent*, and I commend unto you, and to the neceſſary peruſall of the *COMMONS* and *Nobles* of *England*, that moſt famous peece, called, *The Compaſſionate Samaritane*, as a moſt exact modell of rationality.

Mr. *Light-of-Nature*. Mr. *Foreman*, whereas Sir *Symon* in the defence of PERSECUTION ſaith, that LIBERTY-OF-CONSCINCE *opens a gate to all manner of profaneſſe, looſeneſſe*, &c. the *Light of Nature* might teach him, that Toleration is no Approbation, or the ſuffering of Religions a warrant to be of no Religion, much leſſe to publike prophaneneſſe; for this comes within the compaſſe of that which Nature teacheth the moſt ignorant, therefore within the reach of publike reſtraint, according to the Lawes of common modeſty & civility, which Nature hath written in the hearts of all men naturally: Such publike Tranſgreſſions that are uncivill, unnaturall, and unbecomeing humane ſociety, as *open profaneſſe* and *looſeneſſe* fall under the reſtraint, and correction of the Mageſtrate, whoſe power is over the things of Nature, thoſe being

being offences of that kind: As the Magestrate is to maintaine the publicke peace, and all civill societies therein, so is it to preserve publike modesty, comlines, and civility, that there may be a generall comely demeanour as rationall creatures, so their carriage and publike demeanours are to be rationall regular, and comely, and not openly licentious, prophane, and blasphemous, contrary to common sense, reason and humanity.

Mr. *Creation.* Gentlemen, we have spent much time, and our *Verdict* is expected, and the case is so evident and plaine, that I thinke what is done may suffice, if you Mr. *Orphan*, and Mr. *Day-of-Judgement* be agreed with us in your *Verdict*, let us give it in: what say you?

Ambo. We are agreed; *guilty, guilty.*

Crier. A Verdict: *Make way there for the Jurie.*

Judg. PERSECUTION, hold up thy hand: Masters of the Jurie, locke upon the Prisoner, is he guilty of this *Treason, Rebellion, Bloodshed*, &c. in manner and forme, as he stands *indicted*, or not guilty.

Foremin. GUILTY my *Lord.*

Judge. PERSECUTION, thou hast heard the hainous Accusation; that hath been proved against thee, and the *verdict* the *Jurie* have given in upon thee, what canst thou say for thy self, to *award* the sentence of death from passing against thee?

Pers. My Lord, the Jurie have not dealt honestly in their *verdict*, wherefore I appeale from them to the *Assembly of Divines*, for a tryall of their honesty in this *verdict.*

Judge PERSECUTION, indeed thou standst in need of a *Long Cloak to cover thy knavery*; but there is no *appeale* from this Court, they are no *Sanctuary of refuge* in this case, neither can I conceive such worthy Gentlemen should perjure themselves, yet if thou hast any thing else to say, to award the *Sentence of death*, speake for thy selfe.

Pers. I thank your Honour, the Lord blesse your Honour: My Lord, I am so terrified in my self at the apprehension of death, that I am not in case to speak for my self: I beseech your Lordship, that Sir *Symon* may speake in my behalf.

Sir Sym. *My Lord, The enemies of our peace in this matter have dealt very subtilly, and most trayterously against the* reverend Assembly of the faithfull, *the* Clergie, *to divide them from your Lordships protection, to destroy and hinder the* warre *of Reformation, &c. for* my Lord, *this man here indicted by the name of* PERSECUTION, *is none of the man; for here is Mr.* Nationall Conformity, *Mr.* Pontificall Revenue, *Mr.* Ecclesiasticall Supremacy, *Personages of honour, and eminencie throughout whole Christendome, to testifie with me, that this Prisoner hath ever endeavoured to purge the Church of God from Heresie, Schisme, and all manner of irregular exorbitant courses, and laboured for the peace of the Church,*

that we may lead, a lazie and an easie life without God, and the people in the feare of the Clergie. *Indeed my Lord, he was once of the* Church of Rome, *and thereupon generally branded by the name of* PERSECUTION; *but my Lord, for this hundred yeares and upward he hath been of the* true Protestant Religion, *even from the time of* Luther, *and at this present en-devoureth with us the good of the* Church *in its restitution to* Prelaticall Presbytrie: *And upon his* seperation *from* Rome *with* Luther, *he utterly renounced the* nicke-name *of* PERSECUTION, *and though unhappily through* Jesuiticall suggestions *and* delusions *he was too frequent in the* Spanish Inquisition, *and of late by* Episcopall sophistications *intised to officiate* in the High Commission; *yet my Lord, he was ever in himselfe an* honest Reformer, *and indeed his true name is* Present Reformation, *he was borne not long after the* Primative times, *but* his nature *and* inclinations by evil Instruments have been so much abused, that he had even lost his name, *and being* nicke-named *when he was yongue, and through long continuance of* time, *forgot his name, that indeed he answered a long time to the name of* PERSECUTION, *but* his true *and* proper name *is* Present Reformation, *which by Interpretation, is,* Presbyterian Government: *Wherefore my Lord, I beseech you,* consider the subtilty of this malignant hereticall faction, who have procured the apprehension and indictment of this *Present Reformation* under the odious name of PERSECUTION, thereby at once to make your Honor both ruine your selfe, and the Presbytrie of the Kingdom: therefore my Lord, whether the Iurie have dealt honestly in their Verdict, your Honour by this may easily discerne.

Judge. PERSECUTION, what sayest thou to this? Is thy name *Present Reformation?*

Pers. Yes *my Lord,* and my name is according to my naturall disposition.

Judge. Who gave you that name?

J. Reas. My Lord, his God-fathers and God-mothers in his Baptisme, wherein he was made a member of the Assembly, and an Inheritor of the Kingdome of *Antichrist.*

Judge. His God-fathers, and God-mothers? who are your God-fathers, and your God-mothers?

Pers. My Lord, Mr. *Ecclesiasticall-Supremacy*, and Mr. *Scots-Government* are my God-fathers, Mrs. *State-Ambition*, and Mrs. *Church-Revenues* are my God-mothers, and I was sprinkled into the *Assembly of Divines* at the taking of the late *solemne Leagne and Covenant.*

J. Reas. My Lord, he is at this time *Primate* and *Metrapolitane* over all the *Ecclesiast. Courts* of Tyranny in the world, the *Spanish Inquisition*, the *High Commission*, and now our Divines have *sprinkled* his *federall Helyneſſe* into their Assembly, and hereupon chang'd his name from PERSECUTION, and *Anabaptised* him *Present Reformation.*

Judg.

Judg. 'Tis strange, that at the makeing of the late solemne League and Covenant bloodthirsty PERSECUTION should be Anabaptized Present Reformation; then here's a Designe of blood in the Covenant, if under the name of Reformation the Clergie have infused the trayterous bloodthirsty spirit of Persecution into it.

J. Human. *My Lord, there was never any Nationall or Provinciall Synod, but strengthned the hands of PERSECUTION, and that under the vizor of Religion.*

I. Reas. And my Lord, Sir *Symon*, and Sir *John's* agitation for PERSECUTION, is on purpose, to save this *villaine*, to cut their throats, that Hazard, and spend their lives and fortunes for Vs, and for the State of the Kingdome, such as have *been faithfull in the publike Service, never tainted with Treason, or doubledealing*, though the *Kings negotiation* with large promises have attempted it, even such cheifly, as they brand with the names of *Anabaptists, Brownists*, &c. those notwithstanding, they would have depriv'd of the *liberty of the subject*, yea of *the liberty of their lives*; and the sole cause hereof is, *because they labour to informe your L. with rationall principles, and are zealous inquirers into the Gospel, from thence discovering the iniquity of the pontificall Clergie, and* (labouring for the common good) *communicate their understandings to the benefit of others*, which proveing prejuditiall to the *wicked ends of the Clergy*, they labour with opprobrious names, lyes & slanders to make such odious, the better accomplish their ends, and in this *Designe* they *have plaid their parts*, for should PERSECUTION be *put to death*, the *whole Clergy* feare to be *undone*, as their *exceptions* against LIBERTY-OF-CONSCIENCE did manifest; they are afraid of the *mercy of the people*, they cannot endure *to serve only for Conscience*, their *tongues are even with their bellyes, pinch their guts, and spoyle the Preists, shut your hands, and there's a generall silence*, you may be *Anabaptist, Brownist*, or what you will, if the matter be brought to that passe: This is that they feare my Lord therefore, would they have their hands strengthned with *PERSECUTION*, to prevent it, let who will perish, if they stand. Moreover, my Lord, those very men which plead for PERSECUTION, are the same, even this man, Sir *John*, is the very man, that in the dayes of the Bishops complained, and contested against PERSECUTION, used all possible meanes to be delivered out of his *Episcopall Pawes*, endevoured to cast him out of the *High Commission*; but as soone as these *underling Divines* are from under their *Episcopall Task-masters*, and beginning to encroach upon your Lordships power, presently take this notorious bloody Traitour, PERSECUTION, stript by your Lodship of his *High Commission*-habit, and out of their zeale dresse him in a divine *Synodicall garbe*, and chang his name from PERSECUTION, and so *christen* him *Reformation*; so to ingage your Lordship, and the Kingdomes of *England* and *Scotland* in blood, to settle and establish bloody *Persecution* by *Covenant* over the *Consciences* of

honest and faithfull men unto the State, under the specious and godly pretence of *Reformation*, as Mr. *Edwards*, one of their Champions manifests, who is so impudent, as to assert, *that your Lordship is bound to compell all men to the Decrees of the Synod*, (ascribing to them, as the Papists to the Pope) *an infallible unerring spirit*, and openly Proclaimes, that Toleration of such honest faithfull Subjects, as *Anabaptists*, *Brownists*, *Independants*, *Antinomians*, &c. *to be in direct opposition to the Covenant, and though before they might have been lawfully tollerated, yet now they cannot under breach of the Covenant*: Consider *My Lord*, is not this Jesuiticall subtilty, most desperate and secret delusion, that by this Covenant they would engage your Lordship, either to be a Covenant-breaker, or else infringe the Liberty of the Subject entrusted by the *Common-people* in your hands, one of these is inavoydable, and yet all under the colour of *Reformation*, *the true Protestant Religion*, *the cause of God*, and I know not what; *in nomine Domini perpetrant omne malum*; so that it is most certaine, that this fellow, whose name Sir *Symon* feineth to be *Reformation*, is absolute *PERSECUTION*, so that had these Reformers but as much power as *Queen Maries* Clergie, their Reformation would conclude in fire and faggot.

Judg. Oh insufferable Assembly! I see 'tis dangerous for a State to pin their faith upon the sleeve of the Clergie.

J. Reas. Further *my Lord*, whereas others are impoverished, spend their estates, engage and loose their lives in this quarrell, they are enriched, and advanced by it, save their purses and persons, cram and fill their greedy guts too filthy to be caried to a *Beare*, heape up wealth to themselves, and give not a penny, while others (against which they exclaime) venture and expend all, yea my Lord, this great gorbelly'd Idoll, called the *Assembly of Divines*, is not ashamed in this time of State necessity, to guzzle up and devoure daily more at an ordinary meale, then would make a feast for *Bell and the Dragon*, for besides all their *fat Benifices*, forsooth they must have their foure shillings a peece by the day, for sitting in consollidation; and poore men, when they had fill'd all *Benifices*, with good Trencher-men of their own Presbyterean Tribe, they move your Lordship, that all Ministers may be wholly freed from all manner of Taxations, that now the Trade of a *Presbyter* is the best trade in *England*, all are taxed, and it goes free; for others that have not bread to still the cry of their children, must either pay, or goe in Person to the Wars, while those devouring Church-lubbers live at ease, feed on dainties, neither pay, nor goe themselves, but preach out our very hearts, they make it a case of conscience to give all, but wise men they'l give none: let the sicke, the lame and maimed Souldiers, and those that have lost their Limbes, and begge in the streets, let women that have lost their Husbands, let Parents that have lost their children, let children that have lost their parents, and let all that have or suffer oppression and misery, in and for the publike Cause, consider this, and be no longer

ridden

riden and jaded by such Clergy Masters; but to give the Devill his due, one thing to their commendations I have observed, that they are so zealously affected with the honour of their cloth, that 'twere pitty to disroabe them of their Cassock-garb, to be led in a string from Westminster to Allgate in Leathern Jackets, & Mattocks on their shoulders; & my Lord, though some think they would do the State more good in Leathern Jackets & mattocks, then in long Cloakes and Cassockes, yet me thinks, they would doe the State better service with their Canonicall girdles, were the* knot ty'd in the right place.

Judg. Sir *Simm*, we convocated the Assembly to consult with about matters of Religion, not arrogating to our selves, or ascribing to them a Spirit of infallibility, considering that we are but Parliament men, not Gods; therefore we made tryall of their advice, but for them hereupon to arrogate Supremacy over the State & people, lay claim to an unerring spirit, and perswade us, (*as Edwards in his Antipol.* saith) that we take it for granted, that the conclusions of their Debates, Controversies, and Consultations are according to the mind of Christ, because We cal'd them together, and hereupon to compell all men to their Decrees, is most impudent presumption, and Popish arrogance; We did not suppresse the *High Commission*, to subject Our Selves to an *Assembly*, race our *Episcopall*, to set up *Presbyterian Prelacy*, for what more *Prelaticall*, what more *exorbitant* then such presumption, 'tis a meere *Monopole of the Spirit* Sir *Simon*: you have so plaid the *Jesuiter*, as it seems, Wee have only put downe the *men*, not the *Function*; caught the shadow, and let goe the substance: while We were suppressing *Primates*, *Metropolitanes*, *Archbishops*, *Bishops*, *Ecclesiasticall Courts*, *Canons*, *Injunctions*, *Decrees*, &c. you have so subtilly carried the businesse, as it seems, *Primacy*, *Metropolitanisme*, *Prelacy*, &c. shrunke into the *Presbytry*, and our *High Commission* turn'd into an *Assembly of Divines*; We out of Our good intentions *cast out this Evill Spirit* thence, and it entred it seems, into these *Swine*, who thus headlong run upon their owne destruction, (*the Devill hath brought his hogs to a faire Market*) arrogating an *infallibility*, and a *supremacy* over Us, and the people, condemning PERSECUTION when they were persecuted, but commending and approving it, if they may persecute: Truly Sir *Symon*, you have out-run the Constable, your ambition is a little to swift for your policie: What? breath out threatnings, menaces, and persecutions openly, before you have power to persecute! sure you were not in your witts, when they were vented.

J. Humm. My Lord, they have *set* even till their run mad, you might doe well to adjorne them to *Bedlam*; for my Lord, they are raging mad, to have the innocent blood of the Anabaptists, Brownists, Independants, &c.

J. Reas. My Lord, they have over-studied themselves, and crack'd their wits in finding out a Religion for us; poor men, they have been nightly puzled about it, it hath cost them the consumption of many a fat *Pigge*, *Chicken*, *Capon*,

* *That is, not as they are simple Presbyters, but as they are Presbyterian arrogaters of Popish Supremacy, Jesuites and Traitors to the Civil Peace, and native liberties of the people.*

capon,&c. the *infusion* of many *a cup of Sack*, to bring it to birth, and after such *dolerous pangs*, and *bitter throwes* for almost these two yeers, who would have thought, they should be delivered of such a *ridiculous vermine*, called a *Presbyter*; *parturiunt montes, nascitur ridiculus mus*: And now my Lord, after this *mountanous delivery*, they are at their wits end, what dressing to put it out in, all the Taylors in the Kingdome are not able to content them, what to doe they know not, and now the matter's worse then ever it was, they had thought to have shewn the world it in the godly shape of *Reformation*, but upon examination, 'tis found to be *Persecution*, a sad event! there is no way now, but *Bedlam* for our Doctors, it may chance to chastize them into their wits again, & then upon their second thoughts, it may be, they'l bethink themselves, to put a *Blew Bonnet* upon't, & then 'twill passe from *England* to *Scotland*, and from *Scotland* to *England* again without question or controul, through all the Courts of Gaurd backward and forward, and forward and backward again.

Judg. Sir *Symon*, We blesse God, that hath put it into the hearts of those honest godly people, (though publikely despised and hated) those faithful friends and lovers of the *Parliament* and *Kingdome*, whom you nick-name *Anabaptists*, *Brownists*, *Independants*, &c. to discover and detect unto us the *Jesuiticall* and *Trayterous Designes* of the *Synod* with the hazard of their Liberties, and for ought they know, of their lives and fortunes: for should they not have ventured themselves in the discovery of such a subtile generation, Wee should have been kept ignorant through their zealous pretences, and had there been a mountain more of their villany, it seems they would have covered it with a *vaile of teares*, *Fastings*, *affected Prayers*, and the like, from Our discerning.

J. Reas. *It is an approved truth, that such as are called* Anabaptists, Brownists, &c. *have in all ages ventured, yea given up their lives to enforme Kings, Kingdomes, Parliaments*, and *States* in things that concerne their peace, and the glory of God, *which though condemned at first, afterwards have proved no other; yea such as your Lordships Predecessours have condemned by penall Lawes, Statutes, &c, which now your Lordship through the mercy of God find otherwise, and it is we that reape the benefit of their blood in the suppression of Episcopal Jurisdiction, High commission, &c. not they; for their sufferings, and their testimony have detected and informed us of their unlawfulnesse, it being their custome, my Lord, to weare out the* Mysterie of Iniquity *with their blood: And now my Lord, we that have received vantage by their bitter sufferings, shall we boast our selves against them? it were ungratitude to God, and inhumanity to them.*

Judge. True: We find by dayly experience, that the *Seperates* ae not such as ground their Religion on selfe ends, for like *Salamandes in the fire*, they live in the heate of *Persecution*, they spare not their lives, to witnesse the innocencie of their Cause, the fire of *Persecution* cannot consume, but enflames them towards their God and the Truth; the menacing of Kings and Governours,

and

and cruelties of their greatest Adversaries hinders not their testimony; this we find, when euer they are conuented before Vs, euen to our astonishment; and we further find, it is not their owne good alone that they aime at, but the generall good of all men, that all (one as well as an other) may lead an honest and a quiet life under Our Protection, and We have (to our benefit) found the blessing of God upon their endeavours, as the hopefull and glorious successe in the Conquest of *Yorke*, which envie and malice it selfe cannot deny, was instrumentally atcheived by their valour and fidelity: Wherefore in justice to their uprightnesse, and faithfulnes to that trust reposed in Vs for the publike Good; the Liberty and property of the Subject, We may not deny them the benefit of Subjects, but as they are faithfull parties in the generall venure, so to be heriditatory to the generall purchase, having as just a Right thereto by the price of their blood as Our Selves, for that which is purchased by blood, all the purchasers have an equall right to the thing purchased.

J. Reas. My Lord, but our *Dessembly Doctours* teach otherwise, yet I think if your Lordship should settle *Anabaptistrie* or the like, even that which they now persecute and threaten, preach and pray against, and forewarne the people of, as heriticall and damnable, provided you should endow it with *goodly Fat Benefices*, and *sanctifie* it with the *hallowed Ordinance for Tythes, Offrings, Oblations*, &c. questionlesse the generallity of those Persecutours of *Anabaptists* would have the wit to turne *Anabaptists*, for their Religion is moved upon the Wheele of the State: when the State was for *Bishops*, then they were for *Bishops*, and were very *Canonicall Surplisse men, Altar bowers*, and the like, and the precisest sort those that are now our most zealous *Presbyters*) did then so comply & conforme to *Episcopall superstition*, as they kept their *Benefices*, (except here and there one of the honester sort,) while the *honest Seperate* (counting nothing too deare for his God) did openly resist and witnesse against it, even to imprisonments, deprivation of goods, &c. But our temporizing Doctours, our *State Protestant Ministers* are not so simple to swime against the streame, they are *wiser in their generation*, for they know most wealth goes that way, as long as your *Ordinance* is *laden* with *Tythes, Offrings* and *Oblations*, they'l be sure to *give fire*; but should the State deprive their Religion of all *Ecclesiasticall Revenue*, of *Parsonages, Tythes*, &c. yea, should it be this very *Presbyterie* they so aime at, that they should so impoverish, certainly we should have *more Parishes* then *Presbyters*, more *Steeples* then *Doctours*; then they would not be so hot for *Presbyiry*, so zealous to persecute its opposers, I would your Lordship would make tryall, call in but your *Ordinance for Tythes*, and turn them to *the good will of people*, and then ——— *a tyth Pig will be sold for a Penny.*

Judge. Well notwithstanding the Doctrine and subtilty our Divines we cannot deale so unworthely with those honest men, but must by the *grace of God*, being by them better informed, proceed to *Sentence* against this *Malefactour* according to the just *Verdict* of the *Jurie*.

PER-

PERSECUTION *falls upon his knees.*

Pers. Good my Lord, have mercy upon me, I beseech your honour, even for the *Clergies sake*, have mercy upon me; consider my Lord, that in my death is their ruine, it will be the greatest inroad upon the Divines of Christendome, that ever was made. Oh!

I beseech you, my Lord, *by the Mysterie of their holy Convocation, by their agony, and bloody sweat, by their Crosse and Passion at my shamefull approaching death and buriall*; Good Lord deliver me.

By their glorious Resurrection, and Ascention from the Pulpit above the Stage: By the comming of the Holy Ghost to them in a Cloake-bagge from Scotland, Good Lord deliver mee.

By the late solemne Leagne and Covenant: By the 400. and 50 l. for the Copy of their Directory, *because they could get no more: By all the fat Benefices, and goodly Revenues of the Clergy*, Good Lood deliver me.

By the Apocripha writings and non-sense Arguments of Mr. Edwards: *By the distracted thoughts and sublime apprehensions of Mr.* Prinne: *By the Desines of the Clergie: By their fained teares: By their hypocrisie: By their false Glosses, Interpretations, and Sophistications*, Good Lord deliver me.

By the Advance of the nickle Armie *into the South: By the late innocent and undefiled Ordinance for Tythes: By all that is neare and deare unto the Clergie, the pompe and glory of this world*, God Lord deliver me.

Judge. PERSECUTION, what would'st thou have? Here's no place of mercy for thee, the Vengeance of God cannot be dispens'd with, thou art not in the *High Commission*, nor before the *Assembly*, this is a Court where justice must take place.

Pers. Oh my Lord, I beseech your Lordship for the mercy of this honourable Bench. My Lord, I am a Clergy man, and beseech your Honour for the benefit of my Clergy: I have been of all the Universities of Christendom, have taken their Degrees, proceeded through all Ecclesiasticall Orders and Functions, and my Lord, at present am under the Holy Order of Presbytery, and I hope a Presbyter shall find favour in your eyes: Wherefore I beseech you my Lord, that I may have the benefit of Degradation.

Judge. PERSECUTION, be contented, you shall be sent to the place of Degradation.

Pers. Oh Good my Lord, let not a Presbyter come to so shamefull an end, I beseech this Honourable Bench, that I may be reprieved but as long as the Synod and Presbyterie endure.

Judge. No PERSECUTION, such is thy Treason, Rebellion, &c. as cannot be dispensed with.

Pers. Oh my Lord, a Psalme of mercy, I beseech your Honour, a Psalme of mercy.

Judge.

Judge. No PERSECUTION, no; prepare to heare thy Sentence.

Hereupon this ensuinge Letter was privately conveyed to Justice Conformity.

To the right worshipfull *Justice Conformity*, all blessing and benedictition from his *Holynesse* Sir *SYMON*, and his Son Sir *IOHN*.

Right worshipfull,

Those are to adjure you, as you will Answer it before VS, *at the great and dreadfull* DAY *of* OUR *Classicall exaltation above all persons in the Kingdome, that you forthwith sollicite my Lord, to suspend his* Sentence *but till the* advance of the mickle Armie into the South, *for then we feare not the procurement of his plenary pardon; and for your encouragement herein last night my Son* Jacke *and I went into our* Presbyterian ware-house, *and have taken a list of all the Instruments of torture and torment already prepared for our Designe: to wit,* triple knotty corded whips, Gagges, Pillories, Stockes, Sharpe Knifes, Pincers, hot burning Irons, Halters, Gallowes, Gybbets, Rackes, Spits, Fire-forkes, Gridirons, Axes, Saws Flesh-hookes, fivery Furnaces, hot Ovens, boyling Caldrons, Fire and Faggots, close Prisons, darke and noysome Dungeons, Fetters, Manacles, *all in abundance,* most bloody and cruell Executioners, terrible and Divilish Tormentours *as,* Presbyterian Hangmen, Goalers, *&c. besides multitudes of* Synodean Tyranies *newly invented, not yet discovered to the people, such as never either by* Pope, Bishop, *or their adherents were devised: and though we have prepared those Divelish Instruments, yet we shall not be so indiscreet, to rush them in all on a suddaine; no, we shall observe the temper of the people, the course of times, make a graduall progression, now a little, and then a little, and alwayes a most godly and holy pretence to usher in a damnable and wicked designe: If in the poysing a businesse wee find it so heavy, that neither* Synod, Divell, *nor* Presbyter *can lift, we'll suspend the matter, and insensibly prepare the people for the entertainment thereof, which by our vaine-glorious fasting, hypocriticall teares, prayres, and sophisticall Sermons we shall easily doe: And for your further encouragement understand; there are of certaine, from a late* Consistorie *of* Divels *dispatched* seaven foule Spirits a peece *for every* Presbyter *throughout* England, *to attend them in their* Parochiall Jurisdiction; *so that a* Presbyter *shall be* seaven times *worse then a* Bishop; *for it is intended, he shall be* more fearce and cruell then his fellowes, *therefore* Woe, Woe *unto those* Anabaptists, Brownists, *&c. those cursed Heretickes, for those* presbyterian Feinds *expect but the* word of commaund, *to devoure them up: But* Mr William, *all this will come to nothing, if this Prisoner be put to death, you see those Sectaries have had such freedome of speech that my* Son Jacke *and I can doe no good; now, there being not such a considerable person in this County as your self, to prevaile,* WEE *therefore charge you, as you hope to be a* Judge, *faile not at this dead lift* for your Eares; *indeed he's in your debt, but he vowes by your* fiat justitia *that if you prevaile, he'll provide you a* paire *of* better *and* longer, *then ever you had*

 Here-

Hereof faile not, and we shall not be backward to answer your desert, whom WE *and the parliament, shall be Commanded by*

Your intire Freinds, Sir SYMON SYNOD, and Sir JOHN PRESBYTER.

J. Conformity. My Lord, were your Lordship but rightly informed concerning this Prisoner under the name of Mr. PERSECUTION, what he is, and from whence he came, your Honour would lesse wonder at his severall evations and dilatory pleases, to award the Sentence of death, for were he guilty, what would not a man doe for his life? *skin for skin, and all that a man hath will he give for his life*, but such is his innocency, that the proceedings against him have been altogether upon false grounds; for whereas by the *Evidence* he is asserted to be born soon after the *time of Innocency*, and by them standeth charged with all the Innocent blood spilt upon the whole earth: I shall by your Lordships favour upon good grounds make it appeare, to be otherwise, for my Lord, this prisoner is not yet above an 100. yeares of age, being borne in *Geneva*, of very good *Lutheran* and *Calvenish* parentage, about the yeare 1544. where he was very well educated and instructed both in the Tongues and liberall Sciences; and upon a certaine time going to Sea, he was by a great wind raised by *Belzebub* the Prince of Divels blowne into *Scotland*: And being so neare us, forth of his zeale and pious affection to reforme the Church of the *Episcopall Prelacy* to *Presbyterism*, he occasioned the *rising of the Scots* as *one man* to oppose that power, against which ever since he hath contended, and be lately advanced with their *mickle Armie* to the Leagure before *Yorke*, and for all this, he received many an affront by *Cromwels* Schismaticall *Brigade*, and from thence taking his journey through *Derby*, *Stafford*, *Coventry*, and *Cambridge*, where performing much good service he came to *London*, since whose coming, old Grand Mr PERSECUTION charged in the Indictment and convicted by the Jurie, was happily and timely executed uppon *Tower Hill*, by all which it appeareth, that the Witnesses that have given in Testimony against this prisoner, the Gentleman at the Bar, have greatly abused him, your Lordship, and the Jurie, he not being the person charged, and consequently innocent of the crimes laid to his charge, he being indeed as reall an adversary to Old Mr. *PERSECUTION*, as any Gentleman in this whole County; hereof if your Lordship make any doubt, I beseech you; that a *Farrier may* be called into the Court, who may make a perfect discovery to your Lordship of his age, by opening his mouth and vewing his Teeth, whose *young, small, Presbyterean Pegs* have no proportion betwixt the *great Iron Teeth*, and *Bovish Tuskes* of Old Mr. *PERSECUTION*: And besides this my Lord, to testifie what I have said, to be authenticke, there are hundreds in the *mickle Armie*, whose absence have occasioned this his inability to justifie

and

and cleare himselfe, but if your Lordshipplease but to adjourne the busines but till their *mickle Advance* into the South, the matter shall be made cleare unto your Honour, for then we make no question to awe and crush those Hereticall false witnesses, and advance Presbytry to its super Pre'aticall Throne of *CLASSICALL SUPREMACY*, and though at first it be but *jure Humano*, it is no matter, if it be but once setled, the next degree that Sir JOHN takes, it will be Commenced *jure divino*.

J. Reas. My Lord, I am much affraid of a Conspiracy betwixt Sir *Symm*, and Sir *John Presbyter* with Justice *Conformity*, whome like an Ignoramus they have perswaded into their Combination, how to delude your Lordship, thereby to deliver *PERSECUTION* from the justice of this Court; You may easily perceave, how precisely they would pinch your Lordships Nose with a paire of *Scotch-Spectacles*, and reverently fixe a paire of *long Synodian Eares* unto your Lordships head, that your Lordpship might see nothing but *Blew Caps*, heare nothing but *Synodian Thund.*; but I hope your Honour is thoroughly sensible hereof; yet least your Lordships Innocency, and honest endeavoures for the generall and equall Rights and Liberties of the Common People, should be circumvented and perverted by their policie, I shall (hoping my plaine dealing meerly (I call God to witnesse) out of unfeigned love unto your Honour, and the common Good of all the Common People shall not be recompensed with your high Displeasure) present the cunning insinuations and subtile fictions of Justas *Conformity* in their true shape; for whereas hee saith, that this present Prisoner is not the person indicted, and convicted of Treason, Rebellion, &c. this being but a young man, the other very old, I can assure your Lordship, that he is herein meerly delusive, for the man is the very same, only through the advise of Sir JOHN he hath made use of a Presbyterian Barber, who hath only shaven from his head, his old deformed Tresses, cropt of his haire above the eares after the halfe moon fashion, taught him the Presbyterian posture of his eyes, plaistered up the wrinkles of his bended brow with *Scotch morter*, whereby he hath acquired a more smooth Synodian countenance, but in a small time if he be let alone, he'l be as terrible and frightfull as ever; for his pritty small Pegges that he speakes off, your L. is therein misinformed; for the *Farrier* that searched his mouth, was a *Presbyterean Horse Doctour*, prepared on purpose by yongue Sir JOHN for that very end, who discovered to your L. only the upper part of his fore teeth, whereas were his mouth but searched by an *Independant Farrier*, he would discover besides those in the hinder part of his Classicall Jawes, his Great Iron Fangs, as great and terrible as those spoaken of by *Daniell, cap. 7.7.* And as for the good service Justice *Conformity* mentioned, that he performed in his Roade from *Scatland* to *London*, it was so good, that the Prisoners there care for no more of his goodnesse,

for if he *mumble* us thus with his *yongue small Presbyterian Pegges*, what bloody massacrie, what cruell crushing of bones, rending, tearing and devouring of flesh, must we expect, if your Lordship permit him the use of his dreadfull devouring *Tuskes*, his huge monsterous *iron Fangs*, but I hope your Lordship will first grant him the favour of an *Independant Tooth-drawer*, and then wee shall not greatly feare his *Gummes*: And concerning the *Mickle Armie*, my Lord, you may perceive how they would bind your hands from the execution of justice by the force of Armes, as though the wisedome of this Court were to be inslaved to such sinister respects; my Lord, it is highly deregatory to your Honour, and here are sufficient *English Evidence*, to prove this old seducer, to be PERSECUTION himselfe, as hath been manifest before your Honour. They have most cunningly caught hold of the Kingdoms necessity, in the introducement of the Scotch Armie, and with that imminent necessity fac'd your Lordship, and the whole Kingdome, while subtilly and insensibly they contriu'd their designe, for while the Civill Powers in both Kingdomes, by their Solemne Civill League did intend the preservation of this Kingdome in that great extremity, and their future mutuall Peace and tranquillity, the subtile Presbyterian Clergy on both sides so cunningly contrive the League betwixt them, as in it they insensibly interweave their owne designes, even the Covenant *of blood*, tie your Lordships hands from *toleration* of any sort or sect of people but *Presbyterian*, and ingage your Lordship and the whole Kingdom in a necessity of Subjection to the ambitious greedy Clergie: wherefore I beseech your Lordship let not the people be thus depriv'd of justice, they did not in chusing your Lordship to this place, wherein you are, intend the making of themselves slaves in any the least kind, to *Synods*, *Sir Johns*, *force of arms*, or the like, or to put themselves at so vast a distance, as to make their addresses to you, as to some *Dietie*, but in their chusing of you, authorised and entrusted you, to vindicate and preserve their native and just Liberties in generall, yea, and common to them with your selfe: therefore you cannot without betraying this Trust, by any *coersive power* subject any of their consciences, persons, or estates to any *Ecclesiasticall Jurisdiction* whatsoever: And now seeing this *vile person* at the *Barre* hath been legally *indicted*, *araigned*, and *convicted*, and thereby found an Archenemie and Traytour to the peoples common Liberty and Safety, *Judgement* and *Execution* ought forthwith to passe upon him accordingly, that this *Hypocritical Pharisie*, this *blood-thirsty Catiffe*, this *Long Gown'd Mountebanke* with his spirituall delusions may no longer cheate the world, as he hath done. *Hereupon the Court proceedeth to Judgment.*

Judge. Make Proclamation.

Crier. *O——yes, every man keep silence &c.*

Judge. With much patience this Court hath heard the severall pleaes betwixt PERSECUTION, and LIBERTY-OF-CONSCIENCE

urged

urged on both sides: having seriously weighed the same in the Ballance of equity, hath found PERSECUTION and his Abettours with all their *Pleas* too light, even meere subtile, airie, and empty delusions: It is therefore the Sentence of this Court concerning Sir *Symon*, and Sir *John Presbyter*, who have thus *Iesuitically* endeavoured to pervert the justice of this *Court* by their false, their subtile, and *Traiterous* suggestions in the behalf of this notorious bloody *Malefactour* PERSECUTION, that Sir *SIMON* be committed *close Prisoner* to *King Henry the Seventh's Chappell*, there to be kept in *Parliamentory safe custody*, till the *GREAT ASSISES*, held in the first yeare of the *RAIGNE* of our *Soveraigne Lord CHRIST*, (*when the Kingdom, and the greatnes of the Kingdome under the whole Heaven shalbe given to the Saints of the most High*) there, and then to be *Arraigned* with the rest of his *Holy Tribe*, whether *Universall*, *Nationall*, *Provinciall*, or *Consistoriall Counsels*, or *Synods* whatsoever, before his *Highnesse* the *KING OF KINGS*, and *LORD OF LORDS*.

I. Ecc. And my Lord, in the meane time to keep his *Holinesse* in action, I beseech your Honour, that he may *Synodicate* a full Resolution to these ensuing *Queries*.

1. Whether it doth not as much conduce to the *Subjects Liberty* still to be subjected even till the said Assizes, to *Episcopall usurpation*, as till then to be given over to *Presbyterian cruelty*?

2. Whether it would not been more profitable for the Kingdome of *England*, to have forthwith hired a *Coach and twelve Horses* to have fet a *Directory* from *Scotland*, then to have spent the *learned consultations*, *pius debates*, and *sacred conclusions* of such an *holy*, such a *reverend*, such an *heavenly*, such a *godly*, such a *learned*, such a *pious*, such a *grave*, such a *wise*, such a *sollid*, such a *discreete*, such a *spirituall*, such an *evangelicall*, such an *infallible*, such a *venerable*, such a *super-celestiall Quire of Angels*, such a *superlative Assembly of Divines*, for almost these two yeares space, after the profuse and vast expence of above *fourty thousand pounds*, besides their *goodly fat Benefices*, upon their devouring *Guts*, for an *English DIRECTORY* of worship equivolent to the *Scotch DIRECTORY*?

3. Whether this Directory standing in so many thousands to fumble it together, and the Copy sould at above 400. & 50. *l.* be not of more value then the Writings of the Prophets and Apostles?

4. Whether St. *Peters Chaire* doth not becomme a *Presbyter*, as well as a *Bishop*?

5. *Whether it were not more Rationall, better, and more safe for the King and Parliament only to Impresse their Clergy on both sides to the Wars and engage them only in this quarrell, whose Cause it is, rather then ingage themselves and the innocent blood of the Common People therein, that so these spirituall men (if they will needs fight) may on (their spirituall weare amongst themselves.*

6. Whether the late divine Ordinance for Tythes, Offerings, Oblations, and Conventions be not better Gospell, and in all *Presbyterian wisedome* to be preferred and provided before the *Directory for the worship of God?*

O Cives, Cives, quærenda pecunia primum,
Virtus post nummos.

First the Ordinance for *Tithes*, and then the *Directory.*

Judge. And as for Sir *JOHN PRESBYTER*, this Court hath *Voted* him to the uncleane, filthy, impious, unholy, darke, and wordly *Dungeon*, called, **JURE HUMANO*, there with *Arch-Bishops*, *Bishops*, &c. the *Grand-Presbyters*, his *Fore-fathers*, to be fast bound with the *Majesteriall Chaines* of humaine *Lawes*, *Ordinances*, *Edicts*, &c. and in them to be kept in safe custody till the aforesaid great *Assises*, in the *Raigne* of our *Soveraigne Lord* Christ, there, and then to be brought forth to the Tryall of that *Great and terrible DAY.* *Now to the Prisoner.*

* That is, as it is transferred to its proper place to Ecclesiasticall Jurisdiction.

PERSECUTION, hould up thy hand: Thou hast been Indicted, and Araigned of emnity against God and all goodnes, of Treasons, Rebellion, Bloodshed, &c. and for thy tryall hast put thy selfe upon thy Countrey, which Countrey have found thee guilty, and to award the Sentence of death, from passing upon thee, thou hast had the liberty this Court in justice could permit, to make thy defence: we have heard thine allegations, evasions, the the Reasons and Pleaes of thy Defendants, to whom was given all freedome of Defence could be desired, also We have heard the distracted subitaine mediation of *J. Conformity* in thy behalfe, yet notwithstanding all that can be made for thee, thy guilt is so palpably apparant and grosse, that all the subtilety, craft, and policy thou and thy Confederates can devise, cannot obscure thee from the eye of justice: for this Court upon thy tryall, hath found out thy villany, Treason, and Bloodshed, and how thou art guilty of all that is laid to thy charge: Therefore the Sentence of this Court is, that thou shalt returne to the place from whence thou camest, to wit, the noysome, and filthy CAGE *of every uncleane and hatefull Bird*, the CLERGIE of Christendome, there to be fast bound with *Inquisition*, *Synoddicall*, *Classicall*, *Preist-bitter-all Chaines* untill the Appearing of that Great and terrible Judge of the whole Earth, who shall take thee alive, with Sir SYMON, and his Son Sir JOHN, and cast thee with them and their Confederates into the LAKE of fire and brimstone, where the Beast and the False Prophet are, there to be tormented day and night for ever, and ever.

Rev. 19. 1. 2. 3. *And after these things I heard a great voyce of much people in Heaven, saying, Alleluiah: salvation and glory, honour and power, unto the Lord our God: For true and righteous are his judgments, for he hath judged the Great Whore, which did corrupt the Earth with her Fornication, and avenged the blood of his servants at her hand. Again they said, Alleluiah: And her smoak rose up for ever & ever.*

FINIS.

Least the honest innocent intentions of Yong ie MARTIN should receive some Synoddicall misconstruction, he desires to be his owne Interpreter concerning some passages, and for the rest he leaves to the fate of the publicke censure. Now whereas his Licence may seem to be an immitationof an Order of Parliament, it is only to shew the ostentation, pride, and vaine-glory of the boasting Presbyters. And whereas he aſcribeth many Epithites, as, divine, holy, &c. to the Ordinance for Tythes, they are not intended in derision to the Parliament, or to any of their Lawes, Statutes, or Ordinances whatsoever, but are used in the sence of Presbyterian acceptation, and of the reverend estimation they would perswade us of that above any other whatsoever. And the use of the late League and Covenant, is likewise only in the Presbyterian sence, simply respecting that Tribe, according to Edwards Interpretation thereof. Honest MARTIN would not be mistaken, he is no enemie to the vnity of the two Kingdomes in Civill League and peace, but it is his hearts desire and prayres, that not only they, but that all the Nations of the Earth were so in themselues and one with an other. And for the Advance of the Scots, that is used, only to shew, how those Presbyterian Jesuites would make that, which the two Kingdomes intend for the common good, to be perverted only to the Advance of their persecuting Faction: And this MARTIN proclaimes to be his own genuine meaninge.

Courteous Reader; *Whereas* Martin's *Licence, and various expressions in his Book, notwithstanding this* Proscript, *cannot be digested by divers honest godly people, but are censured as lies, and unbecomming Christianity: Honest* Martin *for their satisfaction, and his own vindication, would have them take notice, that his manner of writing is in his conception warrantable by Scripture precedent. for* Elijah, *when he was sent upon the Lords Message having to deale with such an ignorant, scottish generation of people, and seeing their actions were so rediculous, even meer folly and madnes it self,* he mocked them *(deserving no better)* and said, Cry aloud, for he is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he is asleep, and must be awaked, 1 King. 18.27. *Now* Martin *having to deal with a generation of Priests, every way as abſur'd & ridiculous in their kind, as the Prophets of* Baal *were, having so good a president, taketh upon him the like liberty, even to deride them in their own way, and though he say,* It is Ordered and ordained, &c. *he intends it no more in reallity, then the* Prophet Elijah *meant that* Baal *was a god, &c. He that runs may read the direct contrary in the face of it; And further,* Martin *is not so in love with such a forme of scribling, as freely to lay it down, when ever the Clergy shall lay down their state, ambition, power & persecution, in the mean time,* Martin *is resolv'd to make himself merry, what ever it shall cost him. One thing more* Martin *desires to add to the* Morrall *of that Licence, to wit, whereas the Parliament, out of their piety, desiring the Divines upon severall occasions to preach, and out of a noble disposition, returne them thanks for their endeavors, and out of a care to the publick good, desire them to* Print *& publish the same; Hereupon these Devines catch at the advantage, face their wicked designes with such their honest simple intentions, and under this plausible visor, this subrepted Authority, they lay the foundation to their ambition, and own private interests amongst the people, and secretly insinuate them, yea by an order of* Parl. *adjure them into their acceptance, and thus like politick* Machiavillians, *by the Authority of* Parl. *advance themselves above the power of Parliaments, and enslave the understandings both of* Parl. *&* People *to their pretended spirituall* Directories.